PErlegi hunc libellum cui Titulus (*Magna Charta Ecclesiæ Universalis*) in quò nihil reperio Doctrinæ, Disciplinæve Ecclesiæ Anglicanæ, aut bonis moribus contrarium. Quin & eundem Ecclesiæ utilem, dignumque censeo qui

Typis Mandetur.

Joh. Hall, Rev. in Christo
Aug. 11. Pat. *Humfredo*, D. Episc.
1664. *Lond.* à sac. Domest.

The Preface.

THough it be no wayes needful to usher in this little Treatise, with a Preface or Epistle, yet I will premise a few things concerning the occasion, matter, method, use, and end thereof. When I considered the multitudes amongst us, who profess their faith in Christ, own the name of Christian, and seem to glory in that title, and yet are ignorant, not onely of the original and ground of Christianity, but of the very first Principles and Rudiments of Religion, and also highly guilty of the breach of that Covenant, whereby they solemnly in the sight of men and Angels bound themselves to be loyal and obedient unto Christ their Saviour, I thought it might be a service acceptable to God, and profitable unto the Church, to minde them of their sin, and give them some directions, with an exhortation to amend betimes, that so they may avert Gods judgements, and escape the wrath to come; therefore I took occasion to single out this Text, compose this brief Treatise, submit it to the judgement of the Church, and upon approbation make it publick: And first I bring the Reader into the Sacred Arches, where the Monuments of eternal saving truth are kept, and

shew him the very place, where the grand Charter of our profession is enrolled; for we finde it in the words of our blessed Saviour, related by the Evangelist St. Matthew, *ch.* 28. *v.* 18, 19, 20. *Where we have a commission issued out from Christ to his Apostles and Successors, and the same grounded upon a far higher Patent, whereby all power in heaven and earth is derived immediately from his heavenly Father, and given unto him: And seeing (as* Tertullian *observes) we receive our Christian Religion and Faith from the Apostles, the Apostles from Christ, and Christ from God, it must needs be from heaven: and here we should take special notice of, and admire the excellent wisdom of Jesus Christ our Lord and Saviour, as far above all the wisdom of men and Angels, who could in so few words, and in such excellent order contract so many high mysteries and matters of greatest weight and concernment: for here in a very narrow compass we may finde the* (Credenda) *all the Articles of our Faith, and the* (Agenda) *all the commands of Christ: Here we have the original Creed, and perfect form of Confession, which was the ground of all the ancient and Apostolical Creeds: here we have the summe and substance of all that excellent doctrine, which is dispersed here and there through all the Books of* Moses, *the Prophets, Evangelists, and Apostles. Here we have the institution of sacred*

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Orders for the dispensation of Word and Sacraments, and the application of the benefits of Redemption. Here we have the institution of Baptism, with a certain form of words; the Eucharist and Prayer as parts of Divine Worship are to be reckoned amongst the commandments of Christ: so that here is a rule of Faith, of Obedience, of Worship, and something of discipline implied. All these things I make clear, and then proceed to say something of that form of Confession we call (the Apostles Creed) *and of the principal points of Scripture in order to the same; teach the Reader how to refer the several parts and passages of the Scripture unto the general heads of the Creed, and reduce the matters of Faith into a form of a larger Confession. This I conceived a ready way to understand the publick Catechism so much despised by many, to improve our knowledge of the Word of God, and of the particulars of that Faith, which by our Baptisme we are bound to hold and profess unto the end. After this I go on to the* (Agenda) *the Commandments of Christ, and shew how they are in several parts of Scripture contracted, how all are performed in love; give a more full explication of the moral Law, which is to be understood Evangelically as including Repentance and Faith in Christ, and then bring them into the form of a vow, that so we may have a more explicite knowledge of the last part of our pro-*

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mise made to God in Baptisme; be more sensible of our obligation, and more careful of performance, and obedience formerly urged upon most effectual reasons. Amongst the (Agenda) I reckon the Sacraments and Prayer; and after I have declared the nature, end, and use of the Sacraments from the Institution, I single out that Prayer of Prayers, the pattern of all our devotions, which is commonly called the Lords Prayer; and having explained it in all the parts, I reduce the particulars into a larger form of Prayer: The former makes it clear, how comprehensive and methodical it is, as being a wonderful abridgement of all Scripture Prayers: the latter teacheth us how to reduce all the parts of our publick Prayers unto the heads thereof, and to enlarge upon them in our private devotions. Some things in my (Theopolitica) are here repeated: yet they are but few, and are here improved, handled there more largely, here more briefly, there in one manner, here in another, and for another use and immediate end. Here I single out a certain text, and confine my self unto it, and fit it to the capacity of the common sort, and weaker Christians, for whom it was principally intended. I further conceived that many, who will not meddle with a greater Volume, may yet buy a lesser Book or Manuel, such as this is, and read it through. Now if after these, and many other helps, we continue ignorant,

norant, or if not ignorant, yet impenitent, we shall render our selves highly guilty of rebellion against Christs power, of disobedience to his commands, and of perfidious violation of the Covenant of God: but if we diligently use the means, and exercise the power God hath given us, and pray continually for Grace, there is comfort, and hope of mercy: For here we have a promise that Christ will be present with the Church unto the end, and assist us with his blessed Spirit; to whom with the Father and the Son be given all glory, honour, praise, and thanks for ever and ever. Amen.

Matthew 28. 18, 19, 20.

And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in Earth.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you; and lo I am with you alway, even unto the end of the world. Amen.

Chap. 1.

Of Christs Universal Power.

Section 1.

THese are the words of our blessed Saviour, which he spake unto his Apostles and Disciples, when after his Resurrection he was ready to ascend into Heaven: for they presuppose mans sin, Christs suffering, and his

Reſurrection; man by ſin had made himſelf miſerable and liable to temporal and eternal death; yet God was willing to deliver him: Sin and Satan caſt him down, yet God in his abundant mercy was pleaſed to raiſe him up again. The way which his eternal Wiſdom had contrived to effect this great deliverance was ſtrange and wonderful; his onely begotten *Son*, even that word which was God, and by which he made the world muſt be made fleſh, and aſſume the nature of man, and in that nature muſt take upon him the form of a ſervant, be obedient unto death, the death of the Croſs, riſe again, and be advanced to the higheſt pitch of glory: ſo that the means of mans ſalvation are the humiliation and exaltation of the Son of God. By his humiliation and ſacrifice of himſelf he expiates mans ſin, ſatisfies Divine Juſtice, and merits all mercies and bleſſings neceſſary for the full and eternal happineſs of man. By his exaltation he makes his ſufferings effectual, and communicates the benefits he had merited; for we read, *That he was delivered for our offences. and was raiſed again for our juſtification*, *Rom.* 4. 25. To be delivered for our offences was his humiliation unto death for our ſins, to render them pardonable. To be raiſed again for

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our juſtification, was his exaltation for the obtaining of actual remiſſion: his humiliation begins, his exaltation conſummates our ſalvation. For being advanced to the right hand of his Father, he ſends down the Holy Ghoſt, reveals the Goſpel, cauſeth it to be preached to all Nations, and by his Word and Spirit converts man, and plants the heavenly vertue of Faith in his heart; and upon Converſion and Faith makes interceſſion in Heaven, and procures his actual pardon, reconciliation with his God; and in the end the enjoyment of eternal glory: ſo that without his humiliation man is not ſavable, and without his exaltation he is not actually ſaved. And thus we muſt underſtand that of the ſame Apoſtle; *For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled ſhall we be ſaved by his life*, Rom. 5. 10. where we muſt obſerve, That the death of Chriſt is his humiliation, his life is his exaltation. 2. That reconciliation is aſcribed to his death, ſalvation to his life. For the Death and Blood of Chriſt was the propitiation for our ſins, and the foundation of our reconciliation: the life and exaltation of Chriſt by his Word and Spirit converting us, and making interceſſion for us, is the cauſe of actual ſalvation.

Sect. 2.

As in the two former Chapters we may read of Christs suffering, death, and humiliation, whereby he merited incomparable mercies and blessings; so in this we read of his resurrection, and the manner how he will apply and communicate his blessings, and that is by a commission and power received, and a commission and power given; for the subject of the words are a two-fold commission.

The first granted by God to Christ, The second by Christ to his Apostles.

These agree in some things, differ in others. 1. They agree as commissions giving great power. 2. As expressing an unspeakable love unto, and a tender care of sinful man. 3. As issuing from the supream and universal Lord. 4. As tending to the same end, mans eternal salvation: yet they differ in these things. 1. The former commission is granted by God immediately to Christ, the latter is granted from God by Christ unto the Apostles. 2. The former is the cause of the latter, the latter an effect of the former. 3. By the former Christ receives an universal power in heaven and earth: and by the latter the Apostles receive onely a limited power on earth.

Sect.

Sect. 3.

I will not say much of the first commission expressed in these words, Ver. 18. *All power in heaven and earth is given unto me.* Wherein he signifies that he had large power, and it was given him; where we must consider, 1. Power given. 2. The party to whom it was given, or the donor. 3. The Donation of it from the Donour.

In the power we may observe, 1. The nature and quality of it. 2. The measure of it.

1. For the nature and quality of it, it is spiritual and divine; for Christ said, *My kingdom is not of this world*, John 18. 36. That is, its no secular power like that of the Princes of the world; its far more excellent and above it in respect of the subjects, the laws, the judgements, the end thereof. The subjects besides Angels are men considered in a spiritual notion, and as capable of an eternal estate. The Laws also are spiritual, and binde not onely Angels, but the immortal souls and consciences of men. Such are the judgements which determine and accord not onely temporal, but eternal punishments and rewards. The end in respect of all loyal and obedient subjects, is eternal peace and felicity: for God gave

Christ power over all flesh, *that he should give eternal life to as many as he had given him*, John 17. 2.

2. The measure of this power is extensive, and intensive. Extensive in respect of the territory which is very large, even the whole world; whereof there be two parts, heaven and earth; so that it extends to all places, and all things, and so is universal; yet the principal subjects are Angels in heaven, and men on earth, both intellectual and immortal creatures. Intensive: for its (all) power; one may have some power, or all power on earth, and none in heaven, or some, or all power in heaven, and none on earth; but this is all power in heaven, all power on earth, all power on both; so that Christ is over all persons, in all causes supream Governour, without any created superiour, without any competitour, without any partner; its all in the highest degree invested and inherent in one. This is concerning the power.

2. The person invested with it is Christ; *For all power* (saith he) *is given to me*: it was not given to any Angel, or Angels, nor to any Monarch, or Monarchs of the world, but to Jesus of *Nazareth*, a man nearer to God then any of the Princes of the earth, or any Principalities and Powers of heaven;

ven; one more beloved of God, and who had done a greater ſervice then any other; for he had humbled himſelf at his Fathers command ſo low as to be a ſervant, and a ſervant obedient unto the death of the Croſs; therefore he, and none other, was thus highly exalted, and received a name above every name.

3. The Donour was God the Father. As none but Chriſt was capable, none was worthy of this tranſcendent power, according to that univerſal acknowledgement of Saints and Angels, *Rev.* 5, 10. *The Lamb ſlain was worthy to recive power and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.* And as he was onely worthy, ſo God his Father alone was able to give ſo great power: for it was given; which implies, that Chriſt as man had it not of himſelf: it was not an original and primitive, but a delegate and derivative power. 2. He was no uſurper, he did not glorifie himſelf; he had a fair and clear title by donation from the univerſal, ſupream, and eternal Soveraign, who might juſtly diſpoſe of it as he pleaſed; he was decreed to this place from of old, deſigned to it from his Birth and Conception, and began to act in it after his Baptiſme. But upon his reſurrection he was declared more

ſolemnly to be King and Prieſt. The words of the decree and patent were theſe, *Pſal.* 2. 7, 8. *Thou art my Son, this day have I begotten thee: for then God ſet him his King upon his holy hill of Zion, and gave him the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion.* And as by theſe words he was made King, ſo by the ſame he was made Prieſt: for ſo we read, *Heb.* 5. 5. *He glorified not himſelf, nor took upon him to be high Prieſt, but he was made ſuch by him who ſaid, Thou art my Son, this day have I begotten thee.* This day is the day of reſurrection; and for God to beget him that day, was not onely to raiſe him from the dead, but to create him univerſal King and Prieſt: When he was aſcended into heaven, he was ſet at the right hand of God, took more full poſſeſſion of his Kingdom, and by oath was confirmed an eternal Prieſt; and from that time began to exerciſe his univerſal power, to command the Angels, and to rule over men.

Sect. 4.

The end why Chriſt ſignified unto them the receiving of this power, was, 1. To let them know that now in part he had received his glorious reward for his deep humiliation, and great ſervice performed upon

on the Croſs, and the time of his full glorification was at hand; and that ſuffering was the way to glory. 2. That he had full power to grant them a large commiſſion; and therefore as his Father ſent him, ſo he ſends them: and as he could, ſo he would made good whatſoever they did according to this patent: for upon this univerſal power received by Chriſt depends the miniſtry of the Goſpel, and the efficacy of Word and Sacraments, which muſt continue unto the worlds end: and by vertue thereof, the Apoſtles and their ſucceſſours, ſhut and open the gates of heaven; and what they binde or looſe on earth, is ratified in heaven: and this is the great comfort to the univerſal Church, and eſpecially to the Miniſters thereof, that the bleſſed Lord and Saviour who hath made ſo many and great promiſes, is enabled by this great power to make them all good.

Chap. 2. Ver. 19.

Of Chriſts mandate.

Sect. 1.

NOw follows the ſecond commiſſion granted by Chriſt unto his Apoſtles, where-

wherein we have the inſtitution of the Miniſtry for the diſpenſation of Word and Sacraments tending to the converſion, edification, and eternal ſalvation of ſinful man: and in the text with the words following three things are obſervable.

1. The party granting the commiſſion.
2. The parties to whom its granted.
3. The parts of it.

1. The party granting it is Chriſt, as riſen from the dead, having received all power in heaven and earth, and now ready to aſcend into heaven, that he might ſend down the Holy Ghoſt to enable the perſons commiſſioned more fully to diſcharge their truſt.

2. The parties to whom it was granted were firſt the Apoſtles, and in them all Miniſters lawfully called to ſucceed them in the diſpenſation of the Word and Sacraments.

3. The parts of the commiſſion are two. 1. A mandate. 2. A promiſe.

1. The mandate we have in theſe words, *Go teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded you.*

This mandate in reſpect of the matter hath four parts.

1. They

1. They muſt go to all Nations.

2. They muſt preach and diſciple them.

3. They muſt baptize them in the name of the Father, and the Son, and the Holy Ghoſt.

4. They muſt teach them to obſerve all the commandments of Chriſt.

The promiſe alſo for the matter is two-fold; for Chriſt engageth himſelf unto them for, 1. His preſence and aſſiſtance, *I will be with you.* 2. The continuance of his preſence and aſſiſtance: for he *will be with you to the worlds end.*

The mandate did give them power, and bound them to exerciſe it: The promiſe did encourage to go on with the work, and gave them hope of ſucceſs. The mandate bound them to Chriſt, the promiſe bound Chriſt to them. The words of the mandate and promiſe may be reduced to three propoſitions, or divine axioms.

The 1. Chriſt grants a commiſſion to the Apoſtles.

2. In this commiſſion he commands them to go, diſciple, baptize, teach all Nations.

3. He promiſeth certainly to be with them alwayes unto the worlds end.

The 1. (Chriſt grants a commiſſion to the Apoſtles) is to be handled briefly, to make way for the enſuing diſcourſe. A

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commission issuing out from some eminent power hath two effects for it.

1. Gives authority and power to the party commissioned.

2. Binds to exercise that power according to the instructions given.

This Authority and the obligation usually follow upon a Mandate; for when God or higher powers command any under their power to do any thing expressed in the mandate; then the party commanded hath not only power, but is bound to do it; when Christ therefore as universal Lord and Soveraign had signified his will and pleasure unto the Apostles, and expressed what their work was, this signification was not only a sufficient warrant for the dispensation of Word and Sacraments in the administration of his heavenly Kingdom, but also bound to the performance of their duty. And now if they do any thing specified in the mandate, it must needs be valid according to the Constitution of the universal Empire, and they must be indemnified as no wayes guilty of presumptuous usurpation or intrusion into their Office. And if they be diligent and faithful in their place, and perform their duty, they may make a good account, and expect a reward. By vertue of this mandate

date the Apoſtles received an extraordinary, and all Miniſters duly qualified, elected, approved, an ordinary power. And its a great comfort and content unto a Miniſter, when he can truly ſay, and his conſcience teſtifie it; I did not go before I was ſent; and the word of the Lord came to me before I did preſume to declare it to others. I did not aſſume power before it was given me; neither have I done any thing for which I have not my Maſters command. As Chriſt gave, ſo the Apoſtles received this commiſſion; yet this was not the firſt, for Chriſt had formerly ſent them and confined them to the loſt ſheep of *Iſrael*; but now he enlargeth their patent, and they muſt go to all Nations. And here its obſervable that when he ſent them firſt to the Jews only, he gave them not only authority but the ability of Apoſtles, and when he ſends them the ſecond time *John* 20. 21, 22. he breaths upon thm ſaying, *Receive ye the holy ghoſt*, and commands them to ſtay at *Ieruſalem* till the ſpirit from on high ſhould be poured upon them, which ſhould fully enable them for the diſcharge of their high office; for they received & were endued with all heavenly wiſdom, and the knowledge of languages and all other gifts requiſite for their place.

Chriſt

Christ did in this proceed by degrees; first, he makes them Disciples, then Apostles, then Messengers fit to be sent unto all Nations: and he never required any thing at their hands but according to their ability, which he had given them. Humane commissions if rightly granted, do not make the persons to be commissioned able and rightly qualified, but find them such. And though men may chuse and advance insufficient and unworthy persons, yet Christ never did so; but if they be not fit, he makes them able before he sends them or puts them in office; otherwise he knows power should be given in vain; for though they should be very willing, yet they shall not be able to do their duty. Therefore if God send any man, there will be found in him not only authority but ability too. Let no man therefore take upon him the charge of a Minister except he find himself qualified; for insufficiency in any person is evidence enough that God never intended him for his service in this kind. As the mandate presupposing ability as necessary, gave authority; so it did induce an obligation of the person commanded to do his work. Therefore the Apostles receiving a command for to perform the works proper to their place and office, were

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not at liberty, but as they had received power ſo they muſt exerciſe it; otherwiſe they cannot be faithful to their truſt, nor make any good account, nor expect a reward; nay, they will be guilty and liable to puniſhment. This *Paul* being conſtituted an Apoſtle knew full well, and doth confeſſe it, ſaying, 1 *Cor.* 9. 16. (*A neceſſity is laid upon me, and woe unto me if I preach not the Goſpel*) where we may obſerve, 1. An obligation to preach the Goſpel, and this a neceſſity from the command. 2. Another obligation unto puniſhment, if he diſcharge not his duty.

From this commiſſion we may obſerve many things. 1. In reſpect of Chriſt. 2. of Miniſters. 3. Of People to whom they are ſent; In Chriſts giving this mandate is manifeſted his great care of the Church, and his tender love to our poor ſouls ready to periſh. 1. He redeems us by his precious blood, and merits unſpeakable mercies for us. 2. Leaſt this blood ſhould be ſhed in vain, and theſe mercies never imparted unto us, he gives commiſſion to his Apoſtles and Meſſengers, furniſheth them with gifts, gives them authority and power, binds them to diſpence the Word, adminiſter the Sacraments, and uſe all means which he hath appointed for our con-

converſion, confirmation and eternal ſalvation, that we in the end may attain the ultimate benefit of his death and paſſion; and be fully and for ever ſaved. And woe unto them if they be not diligent and faithful; for he will be highly offended with them, and require their blood at their hands.

2. For Miniſters, let them conſider whether they have ability, and be rightly qualified, before they enter upon the place; whether they have authority and be ſent, and if they take the charge upon them, let them remember their duty, and the ſtrict obligation that lies upon them. If they have not ability, Chriſt never intended to truſt them; they cannot diſcharge the place; if they have not a clear call and mandate, they cannot expect his aſſiſtance, ſucceſſe or comfort: if they neglect their duty, woe unto them; they ſhall be called to an account, and ſhall be found more guilty then other men, and puniſhed with more grievous puniſhments; and they muſt know that the Office of a Miniſter is not a place of eaſe, worldly honour, filthy gain, much leſs of tyranny over mens conſciences, and proudly domineering over Chriſts flock.

3. As for the people, they muſt conſider Chriſts deareſt love unto them, highly eſteem

esteem their Ministers in love for the works sake, hearken to their Doctrine, obey their commands, follow their directions. And if they despise them, they despise Christ who sent them; and shall severely be punished.

Chap. 3.

Of Christs command to go to all Nations.

Sect. 1.

THe second proposition is concerning the Mandate the 1. part of the commission, and it is to this purpose: *Christ commanded the Apostles to go preach, baptize, teach all Nations.* And because this is a copulate compound axiom &divisable into several simple axioms; therefore according to the four several parts of the work and matter commanded, I will deliver them in four distinct propositions which are these.

1. Christ commanded the Apostles to go to all Nations.

2. Christ commanded them to teach all Nations to whom they went.

3. Christ commanded them to baptize all Nations taught.

4. Christ commanded them to teach

all Nations baptized to obſerve all things which he had commanded them.

Before I enter upon theſe particulars, let me inform you. 1. That thoſe actions commanded are ſubordinate one to another, the firſt to the ſecond, the ſecond to the third, the third to the laſt; For they must go that they may teach or diſciple: They muſt teach or diſciple that they may baptize; they muſt baptize that they may teach the parties baptized the obſervation of all Chriſts commands.

2. The general object of theſe actions is *all nations*; that is, the men of *all nations*; the object of their preaching is the number of them in *all nations* who hear them; the object of their Baptiſm are ſuch as being taught are Diſciples; the ſubject or object of teaching are the baptized.

3. The whole work charged upon theſe Apoſtles and their ſucceſſours is reducible to the diſpenſation of Word and Sacraments.

4. That in theſe words we have a clear inſtitution of the miniſtery, and directions for Doctrine, Worſhip, and diſcipline Chriſtian.

5. The end of the miniſtery is the application of Chriſts Redemption; and of his Redemption applyed remiſſion of ſins and eternal life.

Sect.

Sect. 2. The Propoſition.

Chriſt commands his Apoſtles to go to all Nations.

Here is not determined the particular time and day when they ſhould begin the work, what Nation or Nations they ſhould firſt go unto; whether they ſhould go ſeverally or joyntly: whether they ſhould do the whole work in their own perſons, or ſome of it by aſſiſtants qualified for that purpoſe, when their work ſhould be finiſhed, whether in their own time, or much was to be left unto their ſucceſſours; yet theſe things though not here expreſſed are certain. 1. They muſt go to all Nations, for none are excepted or excluded. 2. They muſt begin at *Jeruſalem*, and firſt tender ſalvation to the Jew. 3. They muſt begin in this place immediately upon the receiving of the Holy Ghoſt, and the gift of Languages. 4. They muſt go to other Nations as providence did direct them, and the Spirit did reveal unto them. 5. They might go ſeverally and have their ſeveral aſſignations; yet ſo that ſometimes two or more might go together, or meet at the ſame place. 6. They might do and did many things by aſſiſtants. 7. The principal

work of the Apoſtles was to plant and lay the foundation of the Chriſtian Church and Religion. 8. Seeing the work could not be finiſhed before the Worlds end; therefore much muſt be left to their ſucceſſours. 9. Chriſt did not ſo limit himſelf to the eleven Apoſtles then preſent as that he could not commiſſion others and inveſt them with Apoſtolical power: for afterward St. *Mathias* was ſubſtituted in the place of *Judas*, and St. *Paul* made a thirteenth Apoſtle. 10. This univerſal power in reſpect of all Nations was not ſo limited to the Apoſtles or any extraordinary Miniſters, that the ordinary might not do Chriſt ſervice in the univerſal Church, or any Nation whether God ſhould call him according to the opportunity and ability which God ſhould give him.

But to be brief and haſten to the principal part of the commiſſion, I will in this propoſition briefly obſerve four things.

1. The preventing grace of God.
2. His enlarging mercy.
3. The benefits which redound unto us thereupon.
4. Our duty to be performed in reſpect of this grace, mercy, and thoſe benefits.

Sect.

Sect. 3.

1. The preventing grace of God appears in this, that the Nations did not pray to God to send them, nor seek to the Apostles to come unto them, nor did they come unto the Apostles; but the Apostles were commanded to go to them, and did go, and came to all Nations. They must not take their ease, and make *Jerusalem* the place of their residence in one College, Consistory or Palace there. They must not stand upon terms of Honour, and send out their Edicts to cite and summon the Nations to come unto them and appear before them. Its true, that hitherto the Jew had taken State upon him; and because of Gods Election of that City and the Temple, the Gentiles must assemble there, and appear before God in that holy place. If thus he refuse to do, he must stand at a distance and continue without Christ, without honour, without God in the World. If the Gentile will not come over to the Jew, the Jew will not, must not go over unto him. But the time of this dispensation was expired, and God will take another course; and in his infinite mercy he will prevent the Gentiles of all Nations. The Apostles must part asun-

der, take ſeveral wayes; and with great labour, peril, charge, viſit the Nations of the world; and ſeek their ſouls in every climate. And God by them did bring the Goſpel, Chriſt and Salvation to ther doors; and offer Heaven and Eternity of bliſs unto moſt unworthy wretches, who never ſought or thought of any ſuch thing. Then began to be fulfilled, that which was ſpoken by the Prophet long before. *Eſay* 65. 1. *I am ſought of them that asked not for me: I am found of them that ſought me not: I ſaid, Behold me, behold me, unto a Nation not called by my Name.* The diſtance between God and ſinful man is very great; and would for ever ſo continue, if God ſhould deal with him in ſtrict juſtice: nay, if he ſhould not ſhew him great mercy. For man would never think of God as he ought, never deſire him, never come unto him, if God ſhould not prevent him, call him and come unto him firſt. For man will never ſeek his God, if God do not ſeek him firſt. For mans ſalvation muſt begin in Gods free love and preventing grace, whereby he ſeeks him, finds him, and finds him dead in ſins and treſpaſſes, and ready for to periſh. This is Gods preventing grace.

2. His enlarging mercy appears in that the Apoſtles muſt go not only to the Jew, but to

to the Gentile; and not only to the Gentiles of ſome few Nations, but of all; and ſeek to gather them into one body, and cloſe them up in one fold. For formerly his ſpecial mercy was confined to a ſingle Nation, the people of the Jews, the poſterity of *Abraham* by *Jacob*, but now it muſt be extended to all Nations, and to all ſorts of all Nations. No Nation in particular by name is excepted, excluded, or to be omitted and paſſed by. God for a long time incloſed the Jew, and by a partition wall ſevered him from all Nations in matter of Religion. His Oracles, his Covenant, the promiſe of Chriſt, the ſanctifying Spirit, and all the means of converſion were the privileges of this people. But now Gods mercies will not be thus ſtraitned and contained in ſuch narrow bounds. The partition wall muſt be broken down, and his ſaving grace will overflow theſe petty Banks, and like the Ocean compaſs the whole Earth.

3. But for what end muſt this mercy thus enlarge, and why muſt they go unto all Nations of the Gentiles? They might have gone to denounce moſt fearful judgements. For what could Idolatrous Apoſtates, who had forſaken their God who made them, and every moment preſerved

them, expect but some fearful punishments to be executed upon them. Yet such was Gods mercy towards them that they were not sent to denounce judgement, but to proclaim an act of Eternal Indemnity and Pardon of all their many grievous sins, and promise, and that upon fairest terms, Eternal life. Therefore the benefit of this preventing grace and enlarging mercy, which did redound to all people of all Nations, was very great. They sate in darkness and the shadow of death under the power of Satan, ignorant, blind, corrupted, hardned, without any means of conversion or hope of salvation. But by the Apostles God sends unto them light, life, peace, joy, comfort; Heaven gates are opened, Eternal Life offered, and Christ is very willing and desirous to save us, and give us eternal bliss. Oh that men would consider how great a mercy it is for God to come so near unto us, and put us in a capacity of salvation. 1. This benefit would appear to be the greater, if we would remember how unworthy we are. 2. The sad condition of others to whom God never vouchsafed the light of the Gospel: without this preventing grace Salvation is impossible to all; without this enlarging mercy impossible to many, especially to us

who

who live at ſo great a diſtance in a corner of the World. But it hath been ſo enlarged that it reached us, God hath found us, Chriſt is come unto us; and the heavenly light of ſaving truth doth clearly ſhine upon us; So that if we periſh, we are deeply guilty, and the cauſe of our own eternal miſery.

4. If the benefit be ſo great, and ſo redounds to us that we have a great part and ſhare in it; then our obligation to thankfulneſs is very great. If we knew our own unworthineſs, and our woful condition, the greatneſs of the benefit would more clearly appear, and ſtir us up to thankfulneſs. Therefore lets conſider theſe things more ſeriouſly and acknowledge the benefit with all humble thankfulneſs; uſe the means of grace vouchſafed unto us, and receive Chriſt upon thoſe gracious terms he is offered unto us. Shall God come ſo near to us, and ſhall not we come near to him? Shall he ſeek us firſt, and we not ſeek him? This were a grievous ſin; and the higheſt degree of ingratitude. I muſt needs tell you that to receive a meſſage of eternal peace from heaven, and not acknowledge ſo great a mercy; to enjoy the means of converſion, and not uſe them; to have Chriſt offered and

reſiſt

reſiſt him, are the greateſt ſins, deſerve the greateſt puuiſhments; make ſalvation impoſſible, and damnation unavoidable.

Chap. 4.

Of teaching all Nations, and of teaching in general, and the Matter to be taught, and of Chriſtian confeſſion.

Sect. 1. The ſecond Propoſition is this.

1. *Chriſt commanded the Apoſtles to teach all Nations.*

AS they muſt go to all Nations, ſo they muſt teach them; except they go, they cannot teach; therefore this going as was formerly obſerved, is ſubordinate to this work of teaching without which the former is in vain. And as they were bound to the former, ſo they were to this latter much more; and the perſons to whom they muſt go, the ſame they muſt teach. But for the better underſtanding of this Propoſition, we muſt enquire

1. What this teaching is.
2. What's the matter to be taught.

1. Teaching is a communicating our knowledge to others, and this done by cer-

certain outward ſigns and expreſſions, which God hath appointed for that end. For he hath given us the gift of ſpeech and writing to ſignifie our mind unto others. To teach in St. *Matthew* and St. *Mark* is to Preach, which ſeems to be ſomewhat more. But both imply, that they were endued with certain and ſufficient knowledge of ſuch things as they muſt make known unto the Nations of the World; and as their knowledge was certain, ſo Chriſt had promiſed the Spirit for to guide them infallibly in their teaching and preaching, whether by word or writing. And there was a ſpecial reaſon why Chriſt ſhould thus direct them: for their Doctrine muſt be the rule of Faith and practice uuto the whole Church, not only for a time, but till time ſhall be no more. But to teach in this place ſeems to be teaching with ſucceſs, ſo as to cauſe the perſons taught to learn; that is, to receive their Doctrine, underſtand it, approve it, be convinced of the truth of it, and be converted by it ſo far as to be made Chriſtians. Therefore ſome have thought fit to turn the place thus, *Go and Diſciple all Nations*, and the Perſian tranſlator ſo underſtands it. For he makes this work to be a reducing of the whole World to the Religion and Faith of Jeſus

Chriſt

Christ. Its true, that their Doctrine had not this success with all persons to whom it was sent. For some opposed and blasphemed it, some heard it and neglected it; to some it was foolishness, to others very offensive and a scandal; but by vertue of the spirit it was to many the power of God unto salvation. This is teaching which must be not only private but publick; they must Preach. Preachers anciently were called amongst the Heathens Διος ἄγγελοι Messengers from Heaven; and also publick Officers imployed by their Soveraigns to signifie their Will and Pleasure unto their subjects. Their work was to go into all parts of their Dominions, and solemnly with a loud voice and sometimes with sound of Trumpet to publish their Edicts, and let their subjects know their Princes mind. But its very likely the Evangelists took the expression out of the Old Testament, and therein did allude to the Proclaiming of the year of Jubilee. as may appear from the Prophet. *Esay* 61. 1, 2. where the word is used. In respect of this act the Apostles might be truly denominated Messengers, Cryers, Publick Officers; yet sent from Heaven and not from Earth, from God and not from Men. They were eminent Officers of Christs king-

kingdom. Their works was to Proclaim and publiſh his Laws, promiſe peace, perſwade men to Repentance and Faith, and ſo make them ſubjects unto their bleſſed Saviour and Redeemer. This teaching both for the matter and manner was extraordinary, wonderful and plainly Divine, was accompanied with the bleſſed ſpirit, and wrought wonderfully upon the hearts of men, and had rare effects, and proved the mighty power of God unto ſalvation. This will be more evident from the

2. Thing, which is the matter commanded to be taught; which according to St. *Mark* is in one word the Goſpel, *Mark* 16. 15, 16. *Go ye into all the world, and preach the Goſpel unto every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.*

The matter therefore in general is the the Goſpel, in particular the Doctrine of Chriſt, Faith, Baptiſm, and Salvation, of Unbelief and Damnation. According to *Luke*, *Luke* 16. 46, 47. its concerning Chriſts ſuffering, Reſurrection, Repentance, Faith, Remiſſions of ſins. In this Evangeliſt its the Doctrine of God the Father, who made heaven and earth, and ſo loved ſinful man, that he gave his only begotten Son for his ſalvation: concerning

Jeſus

Jesus Christ who was incarnate, suffered, died, rose again for our Redemption; concerning the Holy Ghost by the word converting us, making us capable of remission, and sanctifying us to Eternal Life.

Sect. 2.

Thus we understand what teaching and preaching is. 2. What the Doctrine to be taught: Now I will take the liberty to enlarge and manifest

1. That this is our Saviours Creed.

2. That its the ground of the Ancient and Apostolical Creed.

3. That that which is called the Apostles Creed, is agreeable unto this of our Saviour.

4. That it is the abridgement of the Scriptures.

1. This is our Saviours Creed delivered in these words unto his Apostles, as the substance of the Doctrine which they must teach, and a form of Faith to be professed by all such as by Baptism are to be solemnly admitted into the number of his Disciples. Not that he had not often and more at large taught the same, as we may read in his Sermons and Conferences related by the Evangelists. I will instance in one

passage

paſſage of his diſcourſe with *Nicodemus*. The words are theſe, *John* 3. 16. *God ſo loved the World that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* This Text begins with God, and ends with everlaſting life, as many confeſſions do. And therein we may obſerve. 1. God the Father who created the World, loving ſinful man. 2. His only begotten Son given to redeem us. 3. The Holy Ghoſt regenerating us and working faith in us; that by faith we may eſcape eternal death, and attain eternal life. For this is the true and genuine ſenſe of theſe words; we read of many forms of faith and confeſſion; ſome called Apoſtolical related by many of the Ancients, and of the Nicene, Epheſine, Conſtantinopolitan, Roman, Athanaſian, and others; yet this is before them all, above them all, the ground of them all, immediately divine, delivered by Chriſt himſelf, recorded in holy Scripture; and therefore no unwritten Tradition. In this reſpect *Tertullian* might well ſay that the Apoſtles had the rule of Faith from Chriſt, and Chriſt from God. For from whom he received his power, from him he received this Doctrine which he commands his Apoſtles to teach, and all Nations to believe.

Sect.

Sect. 3.

This is the ground of the ancient and Apoſtolical Creed delivered by the Apoſtles to the Churches, which they planted, as by ſeveral of the firſt Primitive Writers we are informed. For they for matter and method agree with this, and in both are conformable unto it. The matter of them all is God the Father, and the Son, and the Holy Ghoſt; and the method is to begin with the Father, go on with the Son, and end with the Holy Ghoſt, though not in expreſs terms, yet by conſequence. By which it appears they took their riſe from theſe words.

1. They begin with God the Father, and under this part bring in that firſt great work of Creation.

2. They proceed to the Son the eternal word of the Father, who was made fleſh and redeemed mankind, created righteous and holy, and faln in *Adam*.

3. They ſpeak of the Holy Ghoſt, who as *Tertullian* expreſſeth it, is (*Sanctificator fidei*) by whom Chriſt was conceived, the Prophets inſpired, the Church comforted. Divers of them conclude with the final judgment wherein Chriſt ſhall render to all ſuch as being ſanctified by the ſpirit do believe,

believe eternal rewards, & to the devil and wicked men eternal punishments; where we must observe. 1. That creation extends to all things: for God created heaven and earth, and all things therein. 2. Redemption reacheth only man, for Christ redeemed not the Angels, nor any other creature but sinful mankind. 3. Sanctification is confined to the Church and the Elect people of God. So that the Spirit sanctifies not all men but the Church; Christ redeems man, but not all creatures; God the Father createth all things and all persons. The first part of the Creed concerning one God, is against all Atheists and Heathen Idolaters. The second concerning the Son Jesus Christ is against all Mahumetans and Unbelieving Jews. The third concernrng the Holy Ghost is against all Pelagians, enemies of grace and counterfeit Christians.

And here it is to be noted that the mystery of God the Father, and the Son, and the Holy Ghost was never so clearly and distinctly made manifest, as it was when the Father out of love gave his only begotten Son, and sent him into the World; and when the Son and eternal word was made flesh and redeemed man: and when the holy Ghost descended in the likeness of

a Dove, and rested upon our Saviour Jesus Christ, and came upon the Apostles and sanctified believers.

Sect. 4.

After it hath been manifested that in this Doctrine concerning God the Father, and the Son, and the Holy Ghost. 1. We have Christs own Creed, and 2. That this was the ground of the ancient Apostolical Creeds and Confessions; it remains 3. that I say something of that which is commonly called the Apostles Creed, which we find in *Ruffinus* with an Exposition, and which is used in the Catechisms and Liturgies of the Roman and reformed Churches. In this we may observe

1. That for the principal matter and method its grounded upon our Saviours Creed, and exactly agrees with the ancient and Primitive Confessions. For therein we have three principal parts, the 1. Concerning God the Father and the work of Creation of the world; the 2. concerning God the Son and the work of Redemption of man; the 3. concerning God the Holy Ghost and sanctification of the Church and the Elect people of God. This appears by that brief contraction of it in our publick Catechism, which is a prime

piece

piece in this particular of antiquity; and gives great light how to understand the confession, and implies that it was grounded upon our Saviours Creed.

2. To understand this Creed the better, we must observe. 1. The object. 2. The act of man about this object. 1. The object is God the Father, Son, and Holy Ghost considered

1. In himself.
2. In his works, which are
   1. Creation.
   2. Providence.

Providence whereof there are two parts.

1. Preservation.
2. Ordination.
   1. General of all.
   2. Special of man, especially as faln.

Of this special providence there be two principal branches { Redemption. Application.

Concerning the Redeemer two things are to be observable.

1. Who he is.
2. Whats his work.

1. He is Jesus Christ, who for person is the only Son of God; for Natures God and man, and as man he was conceived by the Holy Ghost, and born of the Virgin Mary: for Offices he is King, Priest, and Prophet.

 2. His

2. His work is that which we call Redemption, whereof two parts.

His { Humiliation. / Exaltation.

His humiliation in that he taking upon him the form of a servant, suffered under *Pontius Pilate*, was Crucified, dead, buryed, descended into Hell.

His Exaltation in his { Resurrection. / Ascension. / Session at the right hand of God. / Comming to Judgement.

The application of this Redemption hath three things considerable.

1. The principal cause, which is the holy Ghost by the word working Faith in us.

2. The subject to which this application is made, which is the holy Catholick Church, the Communion of Saints, which is the number of believers.

3. The effects of this Redemption applyed.

Which are { 1. Forgiveness of sins. / 2. Resurrection of the body. / 3. Life Everlasting.

And here is to be noted,

1. That by the humiliation of Christ, and especially the death and Sacrifice of him-

himſelf upon the Croſs, theſe effects and bleſſings were merited, and in conſideration of the ſame were promiſed.

2. That God as loving us, Redeeming us by Chriſt, and applying this Redemption by his Spirit, is the fountain and cauſe of ſalvation and eternal happineſs.

3. That God the Father, Son, and holy Ghoſt, as conſidered in himſelf and in his works of Creation, Redemption, and Sanctification, is the principal object of the acts of this ſaving faith.

2. As theſe things are the object of our Faith, and the (*Credenda*) ſo the act is to believe. To believe is 1, To be certainly perſwaded of the truth of theſe things, as revealed by God, and certainly known to be ſo. For the ground of a divine infallible faith, muſt be a divine Teſtimony known certainly to be divine. 2. To relie upon God thus repreſented and believed as able and promiſing eternal life unto ſinful man upon faireſt terms. 3. To profeſs this our faith. God is the efficient cauſe by his Spirit of this faith; he is the object, his word is the rule.

3. This faith we Proteſtants do profeſs, this faith they of *Rome* do profeſs; and both agree not only in the words, but for the moſt part in the ſenſe of this Creed,

as appears by the exposition thereof given in their *Trent* Catechism. This is not so to be understood as though there were no errours in that, except in these three particulars. For besides the many truths delivered in that part of the Catechism, there are several errours intermixt, though none of them so gross as these three.

1. In the manner of Christs birth.

2. In the division of Hell into several parts.

3. In the visible Headship of their Roman Pontif over the universal Church.

Though none of these have any ground in Scripture or in the writings of purest Antiquity, are no wayes necessary or conducing to Sanctification and Salvation; and are more like Fancies and Fables then any solid truth: yet we must be condemned as Innovators, Hereticks, Schismaticks, as having no hope of salvation till reconciled to their Church; and having no existence of a Church before *Luther*: this is their charity, But this is our comfort God will be Judge, and they as well as we must be judged: and they cannot prove that by our publick Doctrine we have added any new Article to the Ancient, Catholick, Apostolick Faith; nor rejected any matter of doctrine or practice which is necessary

or

or effectually conducing to ſalvation.

4. Though this form of confeſſion be generally received amongſt us, yet we find in it two additions not expreſſed in many former Creeds.

1. Is the deſcent of Chriſt into Hell.

2. Concerning the holy Catholick Church, the Communion of Saints.

Concerning the firſt its doubted,

1. When it was added to this confeſſion.

2. What the ſenſe and genuine meaning of it is.

1. We find it not in many of the ancient and Apoſtolical forms of confeſſion; not in the Nicene, or Epheſine, or Conſtantinopolitan Creed, nor yet in the Roman. Therefore *Ruffinus* in his expoſition of this Creed, confeſſeth that this article of Chriſts deſcent into Hell is not found either in the Roman or Oriental Creeds. Beſides, ſome inform us that it is not found in genuine Copies of *Athanaſius* his form. Therefore ſome ſay, that it was brought in by a Synod held at *Aquileia*.

2. As for the ſenſe, its much controverted. For ſome will have the words to ſignifie no more then that he was buryed; others, that Chriſt ſuffered in his ſoul the pains of Hell; others that he paſſed into

the estate and place of the dead; others that in his soul he passed locally and substantially into Hell to preach unto the spirits and souls there imprisoned. Thus Lib. 6. Stromat. *Ruffinus* in his exposition, thus *Clemens Alexandrinus*, thus the first reformers who in the time of *Edward* 6th. composed the Articles of Subscription; for which they out of *Clemens Alexandr.* alledged the Text, 1 *Pet.* 3. 18, 19 yet that explication was omitted in after-times, when the Articles were reduced to the number of 39. as now they are without any addition to the words of the Creed; for the words of the Article are only these; *As Christ dyed for us and was buryed, so also is it to be believed that he went down into hell.*

The second addition is concerning the holy Catholick Church, the Communion of Saints. For though there is no Creed but implies that there is a number of people, who being called do believe, and are partakers of the benefits of Christs Redemption, yet in many ancient forms we find no mention of these words. Yet the sense of them is plain, and the matter clearly expressed in Scripture. The occasion of the inserting of them might be the Schism of the Donatists (or some others like them) who confined the Church to themselves at

Car-

Cartenna in *Africk*, and like many in our dayes refuſed Communion with any other Chriſtians but of their own party. Whereas the Article according to the Scriptures ſignifies that the Church ſince this commiſſion in my Text was put in execution by the Apoſtles going into all Nations, and reducing many unto Chriſt, became univerſal. And theſe reduced are all of them Saints; and though they be many living at a diſtance without any interview or converſe civil one with another; yet they are but one Body, Society, Corporation under Chriſt their Head, and have ſpiritual communion one with another in the ſame Faith, Sacraments, and Spirit. This is againſt not only the Jew, but the Schiſmatical Donatiſt, and alſo *Rome* it ſelf as confining the term Catholick to her own party, and engroſſing the privileges of the univerſal Church, as though they did only belong to her, who is but a little part or particle of the ſame.

Chap 5.

Shewing how in this Doctrine of our Saviour we have the abridgment of the Scripture.

Sect. 1.

THe second propoſition in the Mandate was, That Chriſt commanded the Apoſtles to teach all Nations; after the explication whereof I did enlarge and undertook to manifeſt four things.

1. That the Doctrine to be taught was our Saviours Creed.

2. That it was the ground of all the Apoſtolical and ancient Creeds.

3. That the Creed commonly called the Apoſtles is agreeable to this Doctrine.

4. That it is the abridgement of the holy Scriptures.

This undertaking in reſpect of the firſt three things, according to my poor ability I have performed; It remains I make good the fourth and laſt, which is to make it evident that it is the abridgement of the holy Scriptures. To this end I will

1. Acquaint you with the principal ſubject and parts of the Scripture according to the method of the Creed.

2. Teach you how to refer the ſeveral

ral parts of the Scripture to thoſe parts.

3. Reduce the whole to the form of a confeſſion.

1. The principal ſubject of the Scriptures is God, and therefore they are called the word of God in writing: not only becauſe in them God ſpeaks to man, and hath revealed his mind, but alſo becauſe they ſpeak of God. So that he is not only the efficient, but the ſubject of the ſame. This moſt excellent ſubject is repreſented in this Book of Books.

1 As he is in himſelf from everlaſting to everlaſting;

2. As he is the univerſal and ſupreme efficient of all things out of himſelf.

1 As in himſelf he is repreſented as only one moſt perfect glorious ſubſtance, who alwayes acting upon himſelf and contemplating himſelf produceth a word, which perfectly and fully repreſents himſelf and his own infinite and eternal goodneſs unto himſelf; and ſo is infinitely and eternally enamoured, delighted, and ſatiated with himſelf. For the Scriptures tell us, that he doth know and love himſelf from all eternity, and is infinitely and eternally bleſſed in himſelf.

Sect. 2.

As he is represented the universal and supreme and efficient cause of all things out of himself, the Scriptures inform us of

3 things { His Wisdom contriving / His Will decreeing / His power effecting } All things

For God beholding himself and his Almighty power, and knowing that he could do many great and glorious things out of himself, and that nothing was impossible to him, did before the foundation of the world exercise 1. His Wisdom in contriving all things he was pleased to effect. 2. His will in decreeing them according to his Wisdom. 3. His power in effecting all things he had decreed. In his Wisdom contriving, we have the true Idea and model of all things, in his Will decreeing, the certain and unmoveable foundation of the future existence. Thus all things being prepared before hand by the counsel of his will, when he thought good, he issues out of himself with his Almighty executive power, and begins to effect what he had thus contrived and decreed. And the works effected are two.

{ 1. Creation.
{ 2. Providence.

1. Crea-

1. Creation whereby he made, and that by himſelf alone this vaſt, ſtately, magnificent, and ſtupendious pile and Fabrick of Heaven and Earth, and all the hoſts thereof, which in all Nations in all times and places proclaims his glory and his eternal power and Godhead. The ſtuff and matter was nothing, the workmanſhip moſt curious, the work it ſelf wonderful, the beauty was pure and glorious, and the order excellent and far above all expreſſions of the tongue of man. The principal and moſt noble creatures amongſt all the reſt were Men and Angels immortal, intellectual and free creatures, created holy and righteous and capable of Eternal felicity; when God finiſhed this great work and ſaw that all and every thing that he had made was very good, he ceaſeth from this work of Creation and kept his Sabbath, which was a reſt, not from all working, but only from this firſt; for he did not leave his creatures to themſelves, but took care of all and every one, and continued to work though in another kind, and is working ſtill. For ſaith Chriſt, *John* 5. 17. *My Father worketh hitherto, and I work.* For he did exerciſe his power in preſerving and ordering all things created. Hence the works

Of { Preſervation. / Ordination.

1. He preſerveth, ſupporteth all things made, and continues their being ſo long as he will have them to enjoy their being, ſubſtance, vertues. For by him all things do ſubſiſt. If he either withhold his hand, or ſtretch out to deſtroy them, they periſh and ceaſe to be what they were.

2. Becauſe all things were made in an excellent order, and had their ends for which they were created; therefore he doth not only preſerve them, but directs every thing unto its end. The principal ſubject of this Ordination are Men and Angels and eſpecially Men; and in the Ordination of men the principal work of all was Redemption, which God before the world did decree, and in the beginning of the world upon the fal of man did promiſe, and in fulneſs of time iſſued out of himſelf by his eternal word made fleſh to redeem man performed. And ſo we come unto the ſecond part of our Saviours Creed infolded in the word (Son.) For as we have the moſt glorious being of God, his eternal acting upon himſelf with the great and excellent works of Creation and providence implyed in the word (Father) ſo we muſt underſtand by this word (Son) God the word made fleſh redeeming ſinful man.

In

In this part of providence the Scriptures inform us,

1. Of the perſon Redeemed.
2. Of the party Redeeming.
3. Of the work of Redemption.

1. The party redeemed is ſinful man, who being tempted by the Devil, ſinned and fell into a miſerable condition; yet God pitied him and entertained thoughts of his deliverance, and did chuſe one who was mighty to ſave.

2. The party redeeming was the word made fleſh, anointed with the Holy Ghoſt, ſo that for his perſon he was the eternal word and Son of God: for his Natures united in one perſon, and eternally diſtinct, which were his Godhead and his Manhood; for his Offices they are three, for he was made a Prophet, a Prieſt, a King, who as man was conceived by the holy Ghoſt and born of the Virgin Mary This was the way whereby the word was made fleſh.

3. The work of Redemption, which was begun in his humiliation, and accompliſhed by his exaltation. For the Scriptures tell us that it was the will of God according to the contrivance of his wiſdom, that his eternal Son made fleſh ſhould ſo humble himſelf in this fleſh aſſumed as to become a ſervant; and in that low eſtate be obedient

dient unto death, the death of the Croſs; which he ſuffered with greateſt patience in obedience to his heavenly Fathers command, for to expiate the ſin of man. This he did as a Prieſt, ſacrificing himſelf unto God the ſupreme Judge; and by this offering he ſo pleaſed God and was ſo much accepted, as that by his own blood he entred the holy place of heaven, and obtained eternal Redemption, purged the conſcience from dead works, and confirmed the new covenant for ever. By this bloody ſacrifice of his Conſecration he ſatisfied divine juſtice, and merited all mercies neceſſary for the eternal ſalvation of man. That this Redemption might be complete, he that was humbled ſo low, was advanced as high, and the degrees of this advancement and exaltation were

1. His Reſurrection.

2. His Aſcenſion into Heaven, to ſit at the right hand of God to exerciſe all power in heaven and earth till all enemies be ſubdued, and then he ſhall come to the univerſal judgement of the quick and the dead.

When Chriſt was ſet at the right hand of God, and confirmed in his everlaſting Prieſthood, the Scriptures inform us that to make his ſacrifice and death effectual,

and

and communicate the bleſſings which he thereby had merited, he firſt ſends down from heaven the holy Ghoſt. God from the beginning, and the firſt promiſe of a Redeemer, iſſued out of Eternity to ſanctifie ſinful man; but when the great high Prieſt had offered his great ſacrifice and roſe again, and was eſtabliſhed in his Throne at his right hand, this ſpirit was poured out in great abundance upon all fleſh, reveals the Goſpel, makes it effectual upon the hearts of men, converts them, by faith, ingrafts them into Chriſt; upon his interceſſion regenerates them, ſanctifies, adopts them, raiſeth them up at the laſt day, makes them fully holy, and fills them with eternal joy before the face and Throne of God for ever. All this is to be underſtood in the laſt word of this Creed (the Holy Ghoſt) who is thus repreſented to us in the Scriptures of God.

Sect. 3.

Yet here its to be obſerved. 1. That though Creation and Providence be attributed, and as it were appropriated unto the Father; yet the Father doth neither create, nor preſerve, nor govern the world but by the Son & by the holy Ghoſt. 2. That though the work of Redemption

be appropriated to the Son and the word made flesh, yet this work also was from the Father by the Son, and not without the holy Ghost to whom the Conception and Incarnation of Christ is ascribed. 3. That though Sanctification and the eternal glorification of sinful man redeemed be appropriated to the Spirit; yet this work also is from the Father and the Son both, doing this by the Spirit. The order of their working is evident, the distinct manner is hidden and more Mysterious.

4. The beginning of mans salvation is from the love of the Father giving Christ, the progress is in the Son given and made flesh; the consummation is by the holy Ghost sanctifying man redeemed.

5. If man had not been created, he had never been; if he had been created and then faln and not been redeemed, he had been for ever miserable; if he had been redeemed and not sanctified, Redemption had been in vain to him, and his eternal ruine hand been unavoidable. This is the pith and marrow of the Scriptures, as they who read them with due consideration may understand; and the whole summe and substance of it is wonderfully abridged, secretly couched, and methodically disposed in these few words, of (God

the

the Father, Son, and Holy Ghoſt.)

Sect. 4.

Yet to make this more clear, I will proceed to the reducing of the principal Doctrines of the Scriptures unto theſe ſeveral heads of the Creed. To this end I will 1. Take my Topicks diſpoſed in a certain order out of the Creed. 2. Inform you what places of Scripture muſt be referred to theſe heads and Topicks. The general heads and Topicks according to this our Saviours Creed are three.

1. Concerning the Father.
2. Concerning the Son.
3. Concerning the Holy Ghoſt.

The more particular Heads of the firſt part are.

1. Gods Eſſence.
2. Gods Subſiſtence.
3. His Efficiency.

1. To the firſt of theſe we muſt refer all thoſe Scriptures which ſpeak of Gods perfections and attributes, repreſenting this moſt excellent and perfect being; as his unity, infiniteneſs, immenſity, eternity, his infinite and eternal knowledge, wiſdom, goodneſs, holineſs, juſtice, mercy, power, glory, bliſs.

2. To the ſubſiſtence muſt be referred

ſuch as ſpeak of his eminent and wonderful acting upon himſelf, as knowing himſelf, loving himſelf, delighting in himſelf, of the Father begetting the Son, who is the word and brightneſs of his glory, the expreſs image of his perſon, produced and begotten from everlaſting, of the holy ſpirit breathed and proceeding from the Father and the Son, and therefore called the ſpirit of the Father and the Son, of their being one God, of their union and inexiſtence whereby the Father is in the Son, the Son in the Father, both in the holy Ghoſt; the holy Ghoſt in both, and infinitely contented one with another.

3 Under efficiency we muſt bring in the exerciſe of his Wiſdom,

Will, and Power in the { Creation, Preſervation, Ordination } of all things.

To the exerciſe of his Wiſdom we muſt refer ſuch places as ſpeak of his excellent and wonderful contriving and ordering all things within himſelf; to that concerning the acts of his will ſuch as ſpeak of his thoughts, purpoſes, decrees; and amongſt theſe decrees thoſe eſpecially of Election and Reprobation; whereby he predeſtinated and ordered in himſelf according to his free-will, yet in juſtice and mercy, Men

and

and Angels to their eternal eſtates: to that of the exerciſe of his power, ſuch as ſpeak of his mighty ſtrength according to which all things are poſſible unto him, nothing impoſſible.

4. Theſe began to be exerciſed firſt in Creation, to which refer all ſuch places as ſpeak of the firſt beginning and effecting of theſe things in the firſt ſix dayes of the world, the order according to which, the end for which they were made, the ſeveral kinds of creatures, their variety, their nature, properties, and perfections, their unity whereby they make one body and ſyſteme of the world conſiſting of two chief places, Heaven and Earth with all their ornaments, and the hoſts of them; ſuch as ſpeak of the attributes and perfections manifeſted in this work, of the good will and pleaſure of God which moved God to make the world, of the power of God acquired unto himſelf thereby, of the ſubjection of all things created unto him and their dependance upon him; of the uſe men muſt make of the Doctrine of this creation, which is to know God by the things made and to worſhip him. But we muſt take more notice of ſuch places as ſpeak of the creation, nature, qualities, place, function, imployment of Angels,

and moſt eſpecially ſuch as inform us of the making of man, of his body, ſoul, and union of both, the ſexe, the image of God in him, his excellency and dominion over the creatures, the place prepared for his habitation and his imployment; of the creation of woman, the inſtitution of marriage, and all other things which did agree or belong unto men and Angels by ver ue of their creation.

5. To that Head of preſervation we muſt reduce all ſuch Scriptures as ſpeak of Gods ſupporting, upholding, maintaining, and continuing all things created in their being; of the means which he uſeth to that end, and the ordinary and extraordinary, mediate and immediate ways he taketh in this work, how all things live, move and have their being in him, who is in all creatures, in all places, providing all things neceſſary for the continuance of their exſiſtence, of deliverance of his creatures from deſtruction by preventing danger, or removing deſtructive cauſes. The places which ſpeak of waſting, conſuming, deſtroying man, beaſt, or any other creature either in ſome ordinary or extraordinary way; by powerful or by weak and inconſiderable cauſes, or by withdrawing his hand.

6. Under

6. Under that Head of Ordination come ſuch Scriptures as ſpeak of the order wherein God created all things, their ends, and his diſpoſing and directing every thing to his proper end, and all to the ſupreme and laſt; of the ſubordination of creatures and their ſeveral ends to which they tend; of the changing of this order by his extraordinary power and wiſdom when and how he pleaſeth.

7. In this reſpect the ſea doth not paſs his bounds, the Stars and Lights of heaven obſerve their order in their motion, and do that ſervice for which he made them; and all and every creature are at his command and beck to effect what he requireth; and ſo ſubject all things are unto him, that when he pleaſeth they muſt change their wonted order; the ſun muſt ſtand ſtill, go back, deny his light, the fire muſt not burn, nor the waters come together, but muſt ſtand firm like a ſolid body. The Scriptures inform us that this part of providence extends to all to things, the leaſt, to the falling of a ſparrow upon the ground, to the numbring of the very hairs of our heads. But chiefly to this Head muſt we refer ſuch places as ſpeak of the government of Men and Angels, of Laws, Obedience, Diſobedience, Puniſhments and Re-

wards; of the obedience of the bleſſed Angels and their Confirmation in a ſtate of holineſs and bliſs, of the fall of the reſt, and the wrath of God upon them, and their irrecoverable miſery.

Sect. 5.

The ſecond general Head and Topick is that of the (Son) who redeems us. The particulars conſiderable under this Head are,

1. The party Redeemed.
2. The Redeemer.
3. The work of Redemption.

1. To that of the party redeemed, which is man as ſinful and guilty, we may reduce ſuch places as inform us of the firſt Laws both Moral and Poſitive, which God gave man upon his creation; of mans obedience and comfortable condition, and his hope of future happineſs; of the fall and firſt ſin of man, of Satans temptation, and temptation and ſin in general what it is; what the aggravations or attenuations thereof, what the conſequents, eſpecially ſhame, fear, guilt, puniſhment; of the deriyation of ſin and death unto all mankind, from *Adam* the root and head of all his poſterity, and of the ſad condition of man in reſpect of the firſt ſin, upon which an inevi-

table

table ruine had followed, if God had not prevented it.

2. The Redeemer; and hither refer ſuch places as ſpeak how God decreed and promiſed a Redeemer and Saviour, and all the Prophefies, Predictions, Types, Shadows of him, ſuch as inform us of his perſon as he is the eternal Word and Son of God, of his God head, Manhood united, and the eternal diſtinction of both; of his Offices Sacerdotal, Prophetical, Regal; of his Conception, Birth, Life, of his Doctrine, Miracles, holy life and excellent vertues; and the whole hiſtory of the ſame as delived by the Evangeliſts.

3. His work of Redemption, which hath two parts.

{Humiliation.
{Exaltation.

In his Humiliation we have his {low eſtate, {ſuffering.

To that of his low eſtate may be reduced the Scriptures which ſpeak of the poverty and meanneſs of his Birth, as he was born in a ſtable and laid in a manger, of the poverty and mean condition of his Parents, his Circumciſion, Preſentation in the Temple, his Infirmities as Hunger, Thirſt, Wearineſs, and the like, which were without ſin, and his mortality. To that of his ſuffering

fering refer the Texts concerning his Perſecutions, dangers from the Contempt, malice, envy & jealouſie of *Herod* firſt, then of the Phariſees, Scribes, Prieſts Rulers of the Jews; of his Agony, *Judas* treachery, *Peters* denial, and principally ſuch as repreſent unto us his death upon the Croſs, and his continuing under the power of death for a time; and in theſe ſufferings of his Pains, Cries, Tears, Complaints, and inward ſorrows; of his Meekneſs, Patience, Humility, Charity, Hope of glory, Confidence in his Father, of his obedience to the great command to ſuffer ſo many indignities, ſuch ſhame and curſe, that by his death he might make propitiation for the ſin of man; and ſuch as ſpeak of this death as a ſacrifice propitiatory offered unto God as ſupreme Judge offended by our ſins, and that out of deareſt love unto us, and a longing deſire to ſave us; of the eternal vertue and efficacy of this ſacrifice ſo highly accepted of God, and the rare effects of the ſame both mediate and immediate; of the prodigies which fell out in the time of his paſſion and at his death, of the Propheſies fulfilled in this humiliation, even to the caſting lots upon his ſeamleſs Coat, the piercing of his ſide, and the not breaking of a bone.

His

His exaltation follows in his

- Reſurrection.
- Aſcenſion.
- Seſſion at the right hand of God,
- Coming to judgement.

To this Head of Reſurrection may be reduced ſuch Texts as ſpeak of the Prodigies falling out near unto the ſame, the diſtinct time, the manner, the manifeſtation of it, the perſons to whom, the time when, the places where he was manifeſted, his abode upon earth for forty days, his converſe with his Diſciples, his inſtructions given, his commiſſion granted to the Apoſtles who ſaw him. The uſe which is to be made of this Doctrine to that of his Aſcenſion, may be reduced ſuch places as ſpeak of the time when, of the places from which and to which he aſcended, the perſons both Men and Angels who beheld it; of the end of this part of this exaltation which was to be confirmed in his everlaſting Kingdom and Prieſthood, and to exerciſe his power which he received more ſolemnly upon his Reſurrection, and to receive fulneſs of joy in his Fathers preſence, and pleaſures at his right hand for evermore, to make interceſſion for ſuch as come to God by him, and to prepare eternal manſions for his Saints, and to be fully bleſſed for ever.

To

To that of his ſitting at the right hand of God, refer thoſe places which ſpeak of the ſuper-eminency of his power above all men and Angels, and all creatures, of his being the head of the Church, the adminiſtrator general of Gods ſpiritual kingdom, of the exerciſe of this power and the wonderful effects thereof in heaven and earth, and his abode in the place of glory, and the continuance of his reign untill all enemies be ſubdued.

To that of his coming to Judgment, refer ſuch Scriptures as ſpeak of the place from whence he comes, the manner of his coming in the glory of the Father in flaming fire, with the attendance of all the holy Angels, the burning of the world, the Archangel ſounding his Trumpet, the Reſurrection, whereby death the laſt enemy is deſtroyed, the parties to be judged, their ſummons, appearance, diſcovery of all their works, even the ſecrets of their hearts, the ſentence of him the univerſal Judge, the execution of the ſame in eternal puniſhments and rewards, the delivering of the Kingdom up unto his Father.

Sect. 6.

The third and laſt Head is concerning the holy Ghoſt, in which we muſt obſerve

1. The

1. The holy Ghost himself. } Vocation.
2. The effects of this holy Ghost in respect of the Churches } Justification. Glorification.

To the first reduce such places as inform us of his Divine Nature, Properties, perfections, and the worship due unto him, of his relation to the Father and the Son, of his working with them and from them, of his apparitions, of his resting upon Christ, of the several Names and Titles given him.

As for the effects and works of this Spirit, we must know that he with the Father and the Son is the universal cause of all things, for the Father and the Son doth all things by his Spirit; yet the Creed takes notice in this place only of those works and operations which tend to the eternal salvation of man.

The first whereof is Vocation.

To this Head refer all Scriptures which speak of the condition of man to be called, as being blind, ignorant, senseless, perverse, guilty, not thinking of any danger, not desiring, not seeking any remedy yet redeemed, and by Redemption made saveable. For Redemption found man in no capacity of salvation; vocation finds the foundation of his salvation laid. To this

Topick

Topick alſo bring ſuch places as ſpeak of preventing grace, and the means of Converſion, of the Word, Sacraments, Sabbaths, Miniſtery, of Information and Inſtruction, Promiſes, Threatnings, Commands, Reproofs, Exhortation, good Examples, Afflictions, and many other things uſed by God in the vocation; the power of the ſpirit accompanying theſe means and working upon the heart; of the ſight and ſenſe of ſin; of godly ſorrow, fear, hope, prayers, tears, hearkning unto the word, receiving it into the heart, longing after Chriſt, ſome beginning of comfort, faith and converſion. To this place alſo reduce the Scriptures which ſpeak of the contrary, as God paſſing by a people and denying them the means of Converſion, of ſuch as to whom the means is vouchſafed, yet they refuſe to receive them, deſpiſe them, blaſpheme, rebel, perſecute Gods meſſengers, and ſeek the abolition of Gods Laws and Kingdom. Of ſuch as ſeem to receive theſe means yet do not uſe them, or if they uſe them, yet not diligently and aright, but are like to the high way, the ſtony or the thorny ground. Such places as ſpeak of impenitency, hardneſs of heart, unbelief, neglecting the day of Viſitation, unfruitfulneſs under the means of Salvation,

on, Hypocriſie, Apoſtacy, all neglect or reſiſtence of any motives unto repentance, deferring the time of converſion after conviction, and falling off from any reſolutions to repent, or any degree of grace.

To that of Juſtification, which preſuppoſeth not only Gods mercy and Chriſts merit, but alſo the ſinners Repentance, Converſion, and ſincere faith, may be reduced all Scriptures which ſpeak of Chriſts Interceſſion, Remiſſion, Regeneration, Reconciliation, Adoption, Manifeſtation of Gods ſpecial love, hope of glory, a right unto eternal life, peace of conſcience, joy in the holy Ghoſt, freedom from condemnation, removal of judgements, the earneſt and firſt fruits of the ſpirit abiding in us; the guardance of Angels, near communion with God, Gods ſpecial care of the juſtified, the turning of every thing to their good, mortification of ſin, ſanctification continued, good works, heavenly affections, divine vertues, patience and perſeverance in Heats, Afflictions, Perſecutions, Martyrdom, Conflicts with ſin, Satan, the world, faſtings, falls, recoveries, increaſe of heavenly vertues, longing deſires to be with Chriſt, watching, praying, providing for removal hence, and the laſt account, comfortable death, conveyance

into

into *Abrahams* bosom, the secure expectation of the Resurrection, freedom from all sin, misery, temptation, and troubles of this life. To this Head must be referred all such Scriptures as speak of the contrary, as of Gods desertion after disobedience to his heavenly call, withdrawing the light of the Gospel, taking away his blessed spirit, leaving the parties thus deserted to the power of Satan, delivering them up to a reprobate mind; security in sin, despair, terrours of conscience, loss of all the former mercies and graces, or rather a denial of them, exemplary judgments as forerunners of eternal destruction, abiding under Gods eternal displeasure, a cursed death, and a reservation of the parts thus dead unto final condemnation, and that sad condition till that time.

To the last of Glorification, refer such places as speak of the universal Resurrection, of the power and spirit of God raising us, the manner of this Resurrection, the nature and excellent qualities of the body raised, as being immortal, uncorruptible, glorious, spiritual, and like the body of Christ, our final Justification and glorious reward, of enjoyment of the blessed presence of God and Jesus Christ, our full and final Sanctification by the spirit, our Society

ciety with Saints and Angels, our ſpiritual, glorious, pleaſant Paradiſe, our full joyes, eternal pleaſures, unſpeakable content, freedom from all ſin, temptation, ſorrow, ſongs of praiſe, and the certainty and ſecurity of the continuance and perpetuity of full bliſs. Here alſo muſt come in thoſe parts of Gods word, which ſpeak of the contrary; as of the reſurrection of ſuch as are deſigned to eternal death upon their final impenitency, of the immortality of their bodies, that they may eternally ſuffer in body and ſoul, their appearance before the dreadful Judge, their condemnation, their ejection out of Gods bleſſed preſence into utter darkneſs and unquenchable fire, their ſociety with the Devil and his angels, their everlaſting and intollerable ſorrows and pains, and the certainty of the continuance thereof without any hope of eaſe, intermiſſion, deliverance.

Sect. 7.

After that I have 1. declared the ſubſtance of the Scripture abridged in the Creed; and 2dly. given ſome directions how to reduce the principal particular places of the word of God unto the heads of the Creed: I now proceed to reduce the

former particulars into the form of a Confeſſion in this manner.

I believe in God the Father, and the Son, and the Holy Ghoſt, who is only one, infinite, incomprehenſible, eternal, infinitely and eternally wiſe, juſt, holy, powerful, glorious, and every way perfect, and perfectly knows and loves himſelf from everlaſting, and is bleſſed in himſelf unto all eternity.

I believe that this one glorious God did by his wiſdom contrive, and by his will decree to do many things out of himſelf; and when he thought good, he iſſued out with his Almighty power to effect thoſe things which he had before contrived; and firſt he created heaven, and earth, and all things therein: and the moſt glorious place which he made was the heaven of heavens, and the moſt excellent creatures were Men and Angels, intellectual, immortal, free, capable of Laws, and of an eternal eſtate. Man for his body was created of the duſt of the earth, and by the breath of God became a living ſoul; and he was ſanctified by the holy Spirit, endued with heavenly gifts, and vertues, whereby he was righteous and holy, and like unto his God, and capable of eternal bliſs: though his preſent eſtate was not imutable, he might ſtand, he might fall;

fall; when this great work was finiſhed by his Word and Spirit, without any pre-exiſtent ſtuff, any aſſiſtant, any tool or inſtrument, he continued by his Almighty power to ſupport and preſerve all things, which do ſubſiſt by that word whereby they were created at the firſt. By creation he manifeſted his eternal power and God-head, became the abſolute, ſupreme, and univerſal Lord of all things, and ſo continues by his preſervation.

I believe, that as he preſerves all things created, ſo he orders all things, preſerved in ſuch a manner, as that a Sparrow falls not to the ground without his will: And as he created all things in an excellent order, and gave them their inclinations, & power, moving and tending to ſome end; ſo he by his wonderful Wiſdom directs every thing unto its ſeveral end, and all things to the ſupream, which is the manifeſtation of his glory. In this ordination, the government of his moſt noble creatures, Men and Angels, which he orders by certain Laws and Judgements, unto an eternal eſtate, as moſt excellent and wonderful; to both he gave certain laws, which they were able to obſerve; and upon the obſervation they might certainly expect a confirmation in that bleſſed eſtate, for which they were

created; many of the Angels ſinned, and were irrecoverably loſt, and are delivered into chains of darkneſs, reſerved for the judgement of the great day. Man received Laws both moral and poſitive, by which he was bound to perform perfect and perpetual obedience, or elſe to ſuffer death: yet man being tempted by the Devil, fell; and by one man ſin entred into the world, and by ſin death, and death paſſed over all men, in that all men have ſinned: This was the juſt judgement of God, who curſed the Serpent and the Devil, puniſhed man and woman, yet promiſed them a Saviour, the ſeed of the woman, who ſhould break the Serpents head, and take away his kingdom and power over mankinde. This was the judgement of the ſupream Lord, whereby many of the Angels continuing obedient in the day of their great trial were confirmed in an eſtate of holineſs and bliſs: the apoſtate wretches were condemned to eternal death, and ſo fell as never to riſe again; yet man had hope of recovery, becauſe God by his infinite mercy was willing to prevent his eternal ruine.

I believe that God ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth on him, ſhould not periſh, but have everlaſting life. This Son, who

who is our Redeemer, is that word whereby all things in heaven and earth, even the principalities, powers, thrones, aud dominions of heaven were created, who is the brightneſs of his Fathers glory, and the expreſs image of his perſon. This word iſſued out of eternity, and in fulneſs of time was made fleſh, dwelt amongſt men, who ſaw his glory as the glory of the onely begotten Son of God full of grace and truth; ſo that he is truly God, and truly man, in whom conceived by the Holy Ghoſt, and born of the Virgin *Mary*, we have one perſon, two natures, eternally diſtinct, and inſeparably united: he was conceived at *Nazareth*, born at *Bethlehem*, ſaved in *Egypt* from bloody *Herod*, and brought up in the place of his conception, and his very birth was matter of joy and melody to the Angels of heaven This Jeſus of *Nazareth* was the Chriſt promiſed of old, the ſeed of the woman, of *Abraham*, of *David*, according to the fleſh, and was anointed with the Holy Ghoſt above his fellows; and was made King, Prieſt, and Prophet, above all other Kings, Prieſts, and Prophets, that he might govern us by his power, direct and teach us by his wiſdom, and ſanctifie us for ever by his own ſacrifice firſt offered for ſinful men, and then pleaded in heaven for all penitent Believers.

I believe that Jesus Christ the word made flesh did humble himself very low took upon him the form of a servant, and became obedient unto death, the death of the Cross; and both in life and death did manifest his Divine excellency, and glorifie his Heavenly Father. In the day of his humiliation he did hunger, thirst, fast, pray, weep, and took upon him the infirmities of man, yet without sin, and was mortal. His conversation was holy and spotless, and was so ordered that both in life and death he was a Mirrour of all heavenly vertues. His Doctrine whereby he revealed the Mysteries of heavenls Kingdom was pure and full of profoundest wisdom, and of Soveraign power to save mens souls; and his words such as never man spake, and were confirmed by signs, and wonders, and glorious miracles, by which he declared himself to be Son of the living God. He by himself, his Apostles and other assistants whom he had chosen and qualified them for this work, began to gather Disciples and lay the foundation of his everlasting Kingdom: yet notwithstanding these so many Divine excellencies he suffers many indignities from his unworthy and ungrateful Brethren, whom he loved above all other people in the world; though he was a Son,

yet

yet he learned obedience by the things he ſuffered. For many did not believe in him, many were offended with him. The ambitious, covetous, corrupt, hypocritical High-Prieſts, Rulers, Scribes, Phariſees, Sadducees being diſcovered unto the people, and by him reproved for their ſins, and deſerted by many of the people, did envy him, hate him, perſecute him, revile him, blaſpheme him, and deſigned his death, which they often and many wayes atempted, and in the end prevailed.

In the laſt night of his mortal life on earth after the eating of the Paſſover, the inſtitution of the Sacrament of his bleſſed body and bloud, his conſolatory ſpeech unto his Diſciples, his heavenly prayer, he enters into the fatal place and garden where his greateſt ſufferings began. Then upon his ſerious conſideration and lively apprehenſion of the bitter Cup he was to drink, and the fearful paſſion and temptation now at hand, he falls into a grievous and extreme Agony, wherein with earneſt prayers, tears, and loud cries he deſires his heavenly Father to ſpare him, and to let the Cup paſs from him; yet ſo that he wholly reſigns himſelf unto his will. He deſires his Diſciples, eſpecially three of them to watch with him and to pray for an hour, yet they

fail him; he falls upon the ground, deprecates the Cup three ſeveral times, ſweats drops as it were of bloud, and at length an Angel was ſent from heaven to comfort the Lord of Angels; ſo deeply was he humbled, ſo greatly was he afflicted ſo much was he diſcomforted, while he prepares himſelf to encounter the powers of Hell and expiate the ſin of man. This woful fit was no ſooner paſſed over, but he is betrayed into the hands of ſinners, apprehended, bound, brought before the Counſil, accuſed, condemned as a blaſphemer worthy of death, and ſo the judge of Men and Angels was judged; he is hoodwinkt, buffeted, blaſphemed, ſpit upon, and moſt fearfully abuſed, and being formerly betrayed by *Judas*, and now with curſing, ſwearing, and forſwearing, denyed by S. *Peter* and forſaken of all his Diſciples. As for this he is brought before *Pilate*, falſly charged with heinous crimes, yet juſtified as having done nothing worthy of death. The Judge is afraid to condemn him, willing to releaſe him, ſcourgeth him, and at the importunity of his bloudy enemies he at length condemns him to the cruel, curſed, ignominious death of the Croſs, and delivers him to the ſouldiers, who deride him, abuſe him, torment him, and lead him to the place of

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execution. There he is ſtripped, crucified, endures open ſhame, cruel pains, revilings, bitter taunts from the High Prieſts, the people, the Malefactours Crucified with him and the Souldiers; yet he reviles not again, nor threatens, but in reſpect of wrong received he is ſilent and dumb as the ſheep before the ſhearer prayes for his enemies, provides for his diſconſolate Mother, comforts ſuch as do bewail him, and foretells their future miſery In the height of his paſſion he cries out (ſuch was the extremity) *My God, my God, why haſt thou forſaken me!* commends his Spirit into his Fathers hands and ſo dies. This ſuffering and death was ſuch as never any before it, never any after it like unto it. So much was ſignified at that time, when the heavens were darkned, the earth did quake, the rocks did rend, the graves were opened, the veil of the Temple was rent in the midſt from the top to the bottom, to ſignifie that the great High Prieſt having offered himſelf by the eternal ſpirit without ſpot, was entring with his own bloud into the holy place of heaven to obtain eternal Redemption and the expiation of mans ſin for ever. The very frame of heaven and earth ſeemed to be ſhaken in the time of this great ſuffering; men were aſtoniſhed,

women

women wept, many beat their breasts, the Centurion who had the charge of this execution was convinced that the party executed was the Son of God. Our blessed Saviour suffered this death with unparllel'd patience and meekness, he laid down his life willingly in obedience to his heavenly Father, and out of love and a longing desire of sinful mans salvation: no man could take it from him till the hour was come, and he was willing to part with it because he as a Priest and general head and representative of mankind, offered his life unto his heavenly Father as Supreme Judge, as a ransome for sinful man; therefore this death was the greatest sacrifice, and the highest piece of service and obedience that ever was performed, and was so highly accepted of God, that it made him propitious, satisfied his justice, merited his favour to sinful man, made his sin pardonable, and his salvation possible upon fairest terms; whilst he was by his own bloud entring the sacrary of heaven, his side is pierced, and out of the same issue water and bloud; his body is taken from the Cross, decently interred in a new Sepulchre where never any man was laid before; his soul abides for a time separate, and under the power of death, and his humiliation did continue till the Resur-

Reſurrection, and by his burial he hallows the grave to all believers. By this humiliation thus finiſhed the foundation of our eternal ſalvation is laid, and a way prepared and opened for a paſſage into heavens Kingdom.

I believe that Jeſus Chriſt who was thus humbled, who ſuffered cruel pains, and was delivered to death for our tranſgreſſions, was raiſed for our juſtification, and ſo to communicate the mercies merited by his death, converts us and procures the actual remiſſion of all the ſins of ſuch as repent and believe in him, and by his life ſaves ſuch as he had reconciled by his death. He that did riſe was the very ſame who died upon the Croſs; and the ſame body and ſoul which were ſeparted by death were united again by reſurrection; as man he was raiſed as God he raiſed himſelf; he roſe never to die again, but to live for evermore. The time was the third day according to the predictions and prefigurations of old, and the decree of Gods eternal wiſdom; God did not ſuffer his holy one to ſee corruption. The manner of this Reſurrection was glorious; God then ſhook the earth, ſent from heaven an Angel appearing in great glory, who terrified the guard, rouls away the ſtone which cloſed up the Sepulchre,

chre, and made way for Christs Disciples to come freely and see that he was not there. The graves were opened, divers of the Saints raised and appeared in the holy City, death was conquered, and divers of his captives rescued out of his hands. This his Resurrection was made manifest by testimony of Angels, and of divers others who saw him, spake with him, and were assured of it; he appears unto many, and that many times, and especially to the eleven Apostles who saw him, heard him, did eat and drink with him, touched him with their hands. To these he infolds the Mysteries of his Kingdom, gives them commission to go into all Nations, and commands them to stay at *Jerusalem* till they received the Holy Ghost according to the promise of his Father. God by thus raising him did manifest that he had accepted his sufferings and death as a full propitiation of the sins of men, and by saying; *Thou art my Son, this day have I begotten thee*, made him universal King and Priest, fully consecrated for ever. He rose as head and representative of mankind, especially of his Church, and became not only the pattern, but the first fruits and cause of our Resurrection; so that as in *Adam* dying all died, so in him rising we shall all be made alive, first to newness of life,

life, then to eternal glory. The ſame ſpirit that raiſed Chriſt from the dead, ſhall raiſe us from the death of ſin unto newneſs of life, and raiſe our bodies to immortality; forty dayes he ſtays on earth to comfort his Diſciples, ſtrengthen their faith, make evident his Reſurrection, and give orders for the adminiſtration of his future Kingdom; then he aſcends from Mount Olivet in a Cloud up into the Heaven of Heavens, men and Angels being witneſſes according to a former viſion, that one like the Son of man came with the Clouds of Heaven, and came unto the ancient of days, and that the Angels brought him peace before him. He aſcended that he might fulfill all things, ſend down the Holy Ghoſt, enjoy full joy in his Fathers preſence, and pleaſures at his right hand for ever; make interceſſion for his Saints, prepare eternal bleſſed manſions for them; raiſe up their thoughts and affections to that heavenly eſtate he had merited and prepared for them, that where he is, our hearts might be alſo; and that he might receive a place at his Fathers right hand; ſo it was propheſied of old, that when the Son of man was brought before the ancient of days, there was given him dominion and glory, and a Kingdom, that all People, and Nations, and

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Languages ſhould ſerve him, his dominion is an everlaſting dominion which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed. For his Father ſaid unto him, *Sit at my right hand till I make thy foes thy footſtool*; and gave him a name above all names, and ſet him far above all Principalities and Powers, and Might, and Dominion, and every name that is named, not only in this world, but in that which is to come. He was ſolemnly inveſted with a ſupreme and univerſal power above all men and Angels eſtabliſhed in his Kingdom, confirmed by Oath in his everlaſting Prieſthood, ſent down the Holy Ghoſt, the Goſpel, the rod of his power went out of *Zion*; he reigned in the midſt of his enemies, and many thouſands did willingly ſubmit unto him, and his people for number were like drops of dew which fall from the womb of the morning. When all things are fulfilled, all enemies ſubdued, the number of his Saints finiſhed, he will come from heaven to determine of the final eſtate of men and Angels, and judge both quick and dead. And then he will deliver up his Kingdom to the Father, that God may be all in all.

I believe that the Holy Ghoſt which is one God with the Father and the Son, and

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is the Spirit of the Father and the Son, by whom all things in heaven and earth are effected, was alwayes in the Church to ſanctifie the ſame, and prepare it for eternal glory: And when Chriſt was ſet at the right hand of God, came down upon the Apoſtles in the likeneſs of fiery cloven tongues, gave them power to ſpeak in all languages, enlightned them, gave them full and perfect knowledge of the Goſpel, endued them with all gifts and power requiſite for the laying of the foundation of the Chriſtian Religion, the plantation of the Church in all nations, and did direct them in the diſpenſation of the Goſpel, that both by word, and writing, they might publiſh and declare it infallibly. By this doctrine, accompanied with the power of this Spirit, and conveyed to the hearts of men, both Jews and Gentiles, were called, converted, ſanctified, and made up the body of the univerſal Church, which is the number of all Believers in all Nations; a community of Saints Militant, firſt on earth, and then triumphant in heaven. Theſe are the beſt ſociety in the world, have the greateſt priviledges, are the children of God, the members of Chriſt, the temples of the Holy Ghoſt, the Candidates of heaven, the heroes of eternal glory, baptized by one

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Spirit into one body, and by Baptiſme admitted ſubjects of an everlaſting kingdom. Thoſe, though diſperſed through ſeveral parts of the world, and mixed with counterfeit Chriſtians, and profane perſons, are juſtified, regenerated, reconciled, the adopted Sons of God, have a title unto eternal life, the earneſt of the Spirit, and the firſt fruits of glory; are guarded by Angels, beloved of God; enemies to Sin, Satan, and the world; tempted often; ſometimes wounded and foiled; yet ſin reigns not in them; and in the end they attain a full and final victory: they ſuffer perſecution, and bear the Croſs with patience, deny themſelves, are conſtant in the Covenant; nothing can ſeparate them from the love of God; all things work together for their good; they increaſe in heavenly vertues, abound in good works, rejoyce in the hope of glory, watch and pray, and with ſighs and groans wait for the adoption which is the redemption of the body: when they depart this world, they commend their ſpirits into their Fathers hands, who ſends his Angels to receive them; they are with Chriſt, and ſecure of the reſurrection unto eternal bliſs, reſt from their labours, and their works follow them; when the number of theſe is finiſhed, Chriſt will come down

down from heaven in the glory of the Father, with all the holy Angels, and ſhall deſcend with a ſhout, with the voice of the Arch-Angel, and the trump of God. Then all the dead ſhall riſe, the living ſhall be changed and made immortal; all ſhall be ſummoned, appear, be judged; the righteous ſhall be juſtified for ever, receive the glorious reward of an everlaſting kingdom, be admitted into Gods preſence, behold his glory; be filled with eternal joy, and made fully, and for ever happy; ſuch as know not God, or obeyed not the Goſpel, being unbelievers, and unrighteous, ſhall be ſentenced to everlaſting fire, prepared for the Devil and his Angels, ſhall be caſt out of Gods preſence, impriſoned in hell, where the worm never dieth, and the fire is never quenched, and ſhall there be tormented in ſoul and body continually, and of their extream miſery there ſhall be no end.

Theſe things I believe to be moſt certainly true, & as reveal'd from heaven, confirmed by many ſignes and wonders, and the rare effects of this doctrine in the converſion and conſolation of many ſouls.

This Faith of my heart I profeſs with my mouth: and according to this belief and profeſſion I rely for everlaſting life up-

on God the Father, who loved me, and the Son, who gave himself for me, and the Holy Ghost, who sanctifies and comforts me.

Sect. 8.

After this enlargement, I return again unto the proposition, That Christ commanded the Apostles to teach, or disciple all nations, and thence inferre some practical conclusions in a few words, and so conclude this Chapter.

1. If Apostles, and so all Ministers of the Gospel, who take the charge of souls upon them be subject to Christs power, and bound by this command, then it is their duty to teach, to teach this doctrine, to to teach all this doctrine; they must teach this and none other, because it is the onely converting, saving, comforting truth; if they teach other, it will be either unprofitable, or which is worse, pernicious; though they teach this, and yet conceal some part thereof, and declare not the whole counsel of God, though it may be good so far as they make use of it, yet it will be insufficient and never reach the end for which it was revealed from heaven; for its the Gospel, the whole Gospel, that is the power of

of God unto ſalvation; yet it muſt not be taught confuſedly; but as it was delivered by our Saviour in a certain and exact method; ſo it muſt in the ſame manner be diſpenſed by the man of God, who muſt not onely be perſpicuous, that his doctrine may be underſtood, but alſo methodical that it may be remembred: therefore if we will manifeſt our love to Chriſt, be faithful to our truſt, pitty poor ſouls, redeemed by the precious Blood of Chriſt, make a good account at the laſt, receive a crown of glory, when the great ſhepherd ſhall appear, and eſcape that fearful woe and judgement which ſhall fall upon ſuch as are guilty of the blood of other men, let us teach, teach this doctrine, and teach it thus, and in this manner as Chriſts command requires and directs,

2. If this be our duty, then the people whom we teach are bound to receive this, all this doctrine, and thus as it is taught: and if ever they will be converted unto God, comforted by the Spirit, attain unto eternal life, and not be adjudged to eternal fire, for ignorance, or diſobedience to the Goſpel; let them hear this doctrine attentively, learn the whole counſel of God, lay it up in their hearts, remember it, obey it, and make it the joy and delight of their

hearts, and the ſubject of their conſtant meditations; let them reject all other Doctrine which ſhall not be agreeable to this our Saviours Creed.

3. Its a matter of perpetual thankſgiving, and its our duty to acknowledge Gods wonderful mercy in this reſpect, and give all glory and praiſe unto his name in that he hath ſo well provided for our ſalvation. For he hath not only ſent his only Son from heaven to redeem us by his precious blood, raiſe him from the dead, and given him all power in heaven and earth; but Chriſt having received this power gives commiſſion and command to the Apoſtles and their ſucceſſours to teach all ſaving truth, hath contracted it in ſo few words, reduced it unto ſo clear a method, endued them with the knowledge of it, bound them to teach it to all Nations in their own language, fit it for the meaneſt capacities, raiſe up a continual ſupply of faithful Miniſters to inſtruct poor ſouls, that hearing they may believe, call upon God, be ſaved from hell and death, and when the number of Gods Saints are finiſhed, then they may be for ever glorified.

Chap. 6.

Concerning Baptiſm.

Sect. 1.

YOu have heard of the firſt propoſition, commanding the Apoſtles to gō to all Nations; concerning the ſecond, commanding them to teach all Nations: the third follows and is this; Chriſt commanded the Apoſtles to Baptize all Nations, taught and diſcipled. The former is concerning the diſpenſation of the word, this concerning the adminiſtration of the Sacraments; where we have ſomething of the Covenant, ſomething of Diſcipline. In this propoſition we muſt enqure,

1. What Baptiſm is.
2. Who may and muſt adminiſter it.
3 Who are to be Baptized.

1. For the nature of Baptiſm, its eaſily known from the inſtitution in this commiſſion. Its an initiating Sacrament of the New Teſtament wherein a Diſciple is waſhed with water in the name of the Father, and the Son, and the Holy Ghoſt. The word Baptiſm is a derivative from

Βαπτίζω and that from Βάπτω, both ſignifie to dip or plunge a thing in water or ſome other liquid ſubſtance; and becauſe the end of this dipping or plunging is ſometimes to waſh and cleanſe, therefore both the words do ſometimes ſignifie to waſh and cleanſe; and becauſe a ſpiritual cleanſing is ſignified in this Sacrament, therefore it is called Baptiſm. This is only for the name. In this Deſcription we muſt obſerve.

1. That it is a Sacrament.
2. Its a Sacrament of the New Teſtament.
3. It is an initiating Sacrament.
4. This initiation is by waſhing with water in the name of the Father, Son, and Holy Ghoſt.

1. A Sacrament as here its underſtood, is a ſacred or religious ſign, rite, or ceremony. And becauſe there be many and ſeveral kinds of rites which have their ſeveral ends, and the end of Sacraments and theſe myſteries is diſtinct and different from the end of other rites; therefore in ſtrict ſenſe a Sacrament is a rite inſtituted of God to confirm his Covenant, where we have

1. The

1. The general nature
2. The efficient cauſe } of a Sacrament.
3. The end

1. The general nature is that its a Religious Rite; there are Civil and Religious Rites; and both are uſed as additions to ſome other things or actions, to which they are accidental, and no ways eſſential; and they uſually ſignifie ſomething to the underſtanding, beſides that which they repreſent to the ſenſes. The reaſon why they are added is the greater ſolemnity. Thus the Sacraments are religious rites added to the Covenant of grace, and in themſelves are ſome outward things and actions which repreſent ſome things and actions which are ſacred and divine. And this ſignification is not natural, but from inſtitution; in this reſpect they uſually make two material parts of a Sacrament. 1. An outward ſenſible ſign. 2. An inward hidden ſpiritual thing ſignified; ſo that the things and actions which are rites, are to be conſidered, 1. In themſelves. 2. In their ſignificative nature as ſigns. Theſe ſacramental rites are annexed to the Covenant, that it may be made and renewed with the greater ſolemnity. Thus Circumciſion is ſaid to be a ſign added to the Covenant made with *Abraham* and his ſeed, and in theſe cere-

monial religious ſigns we uſually have things, actions, words, which uſually inform us of the hidden myſtical part.

2. The efficient cauſe of theſe rites to be obſerved by all Chriſtians, is God, who by his Son Jeſus Chriſt hath not only ſpoken unto us and revealed the Goſpel, but alſo inſtituted theſe Sacraments. There are rites invented by men and alſo by Devils, and ſome of them are abominable; and from the multiplication of theſe in performance of Divine Service, ſpring ſo many ſuperſtitions, when ſuch things as God never appointed or required at our hands, are conceited to be holy, or neceſſary, or of a ſanctifying power; therefore it concerns us all to conſider what rites are of Divine inſtitution; whether they be ceremonies of the Old or New Teſtamen; for God inſtituted rites of old as well as in theſe latter times of the Goſpel. 2. What rites inſtituted by him are now in force ſo as that we are bound to the obſervation of them. By reaſon of Divine inſtitution and command they are poſitive Laws of God, which do not bind by reaſon of the matter of them which is indifferent; but of Gods command from whoſe inſtitution, promiſe, and command, but not of themſelves, they conduce to our ſanctification.

3. The

3. The end of a Sacrament is to confirm the Covenant in Chriſt, made between God and man. This preſuppoſeth 1. the death and redemption by Chriſt as the foundation of the Covenant; for if there be no redemption, there is no promiſe of life unto ſinful man. 2. A Covenant, and this Covenant preſuppoſeth a Law wherein God commands man to repent and believe in Chriſt; and upon this repentance and faith promiſeth remiſſion of ſin and eternal happineſs. And becauſe God will deal with man as with a rational and free creature, he propoſeth the conditions required in his Law, and expects his aſſent and voluntary obligation of himſelf. 3. When a man expreſſeth his conſent, and promiſeth freely unto God that he will believe and repent then this Covenant is made The redemption by Chriſt, the Covenant in it ſelf, and the making of the Covenant, preſuppoſed, the Sactament is added, that by it the Covenant may be ſolemnly confirmed both on Gods part and mans; as though they put to it their hands and ſeals, and ſo mutually engage themſelves one unto another. Thus Circumciſion which was a Sacrament, is ſaid to be not *onely a ſign but a ſeal*, becauſe as a ſeal is put to an Indenture or other Evidences;

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and particularly to Leagues to confirm them, ſo a Sacrament is added to this Covenant for confirmation, ſo that neither part can draw back or neglect to peform, except they will go againſt their own act and deed and ſolemn engagement. This confirmation doth limit the general nature of Sacraments as they are ceremonies, and differenceth them from all other rites which were but ſigns or types, and not inſtituted to this end.

Sect. 2.

Thus you have heard what a Sacrament is; the ſecond thing affirmed is, that it is a Sacrament of the New Teſtament or Covenant. This doth difference Baptiſm from all the Sacraments uſed by man, and inſtituted by God before Chriſts Incarnation; for there were extraordinary Sacraments of old, as Baptiſm under the Cloud, and in the Red-ſea, Manna, and water out of the Rock; there were ordinary rites, as Circumciſion and the Paſſeover; yet theſe might be ſaid to be Sacraments of the Old Teſtament; which differ in many things from theſe of the New: and that not only in the ſigns and circumſtance of time, but chiefly in this, that the former Sacraments

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did preſuppoſe Chriſt to come, and faith in him as not yet exhibited; but the Sacraments of the New Teſtament, look at Chriſt as already come, having ſhed his blood, and finiſhed the work of Redemption, and require faith in him under that notion and in that reſpect As it differs from the former by this, that its a Sacrament of the New Teſtament, ſo in this particular it agrees with the Euchariſt; ſo that from hence we may deſcribe a Sacrament of the New Teſtament to be a rite inſtituted by Chriſt to confirm the Covenant of grace in the blood of Chriſt already ſhed, wherein we may obſerve 1. The blood of Chriſt ſhed. 2. A Covenant confirmed in and by this blood of Chriſt, and ſacrifice already offered. 3. A confirmation of this Covenant made between God and particular perſons by theſe holy rites.

Sect. 3.

Baptiſm as it is 1 a Sacrament. 2. A Sacrament of the New Teſtament; ſo 3. It is the initiating Sacrament of the New Teſtament. For there are but two Sacraments of the Goſpel inſtituted by Chriſt, and this is the firſt in order and firſt to be adminiſtred, it preſuppoſeth the party to be baptized

tized as an Alien, and not yet ſolemnly admitted into the Church and Kingdom of God; though he may be prepared for this admiſſion and incorporation. In reſpect of this initiation it differs from the Euchariſt, which cannot lawfully be adminiſtred to any but ſuch as are members of the Church and incorporated already: For as under the Law no ſtranger might be admitted to the Paſſeover, ſo under the Goſpel no unbaptized perſon may come unto the Lords Table. This is the reaſon why this rite is called the Laver of Regeneration, the Sacrament of our New Birth and of our ingrafting into Chriſt: And as we are but once born, ſo we are but once baptized; for this Sacrament once rightly adminiſtred is not to be reiterated, whereas the Euchariſt being a Sacrament of our ſpiritual nouriſhment and growth, is often to be celebrated.

Sect. 4.

Thus you have heard that Baptiſm is an initiating Sacrament of the New Teſtament; it remains that I inform you of the particular rite of initiation, which is by waſhing with water in the name of the Father, and the Son, and the Holy Ghoſt.

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For this is the inſtruction and command of our Saviour in this commiſſion in theſe words, *Baptizing them in the name of the Father, &c.* Where we have three things to be conſidered.

1. Water the Element.
2. Waſhing with water, the Action.
3. Waſhing in the name of the Father, and the Son, and the Holy Ghoſt, the Words.

1. Water in it ſelf is a natural ſubſtance and a liquid Element granted unto mankind as a ſpecial bleſſing, and to be uſed according to ſeveral vertues thereof for ſeveral ends; one end is waſhing and cleanſing bodies, and other things that are ſullied or defiled: and this according to the purging and clenſing vertue thereof. This water according to this natural vertue was ſingled out by a Divine inſtitution and determination for an higher end; and that is to ſignifie and confirm a ſpiritual cleanſing: And though ſome make this in Baptiſm to be a ſign of Chriſts blood, which hath a power to cleanſe and purge the conſcience from dead works to ſerve the living God, yet in this Sacrament it rather ſignifies the holy Ghoſt which ſanctifies and regenerates the Church. Therefore our Saviour ſaith, *John* 3.5. *Verily, verily, except a man*

man be born of the Spirit and Water, he cannot enter into the Kingdom of God. In this reſpect Baptiſm is ſaid to be the Laver of Regeneration by the renewing of the Holy Ghoſt, which God ſhed on us abundantly, *Tit.* 3.5,6. In both which places the Spirit is aſſimilated to water, as waſhing, cleanſing, renewing; yet here its to be noted, that the Spirit doth not renew and cleanſe us, but by vertue of Chriſts blood which merited the renovation and purification of the ſoul. For if Chriſts blood had not been ſhed, the Spirit had never been given to ſanctifie us.

Sect. 5.

The action is waſhing expreſſed in this word (Baptize) which word as you heard before ſignifies to waſh and that often waſhing is the uſe and application of this Element for to cleanſe, which may be done many ways, as by plunging the thing to be waſhed into the water wholly, or by dipping, or by pouring water upon it; and ſometimes by ſprinkling; for many things under the Law were cleanſed by ſprinkling of water or blood. This action for this end implies the party to be baptized as polluted with ſin, and ſo unfit to have commu-

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nion with God, and to be admitted into his heavenly Kingdom. Therefore he muſt be renewed, purified, and regenerated, and that by the Holy Ghoſt ingrafting him into Chriſt, and planting him into the ſimilitude of Chriſts death and Reſurrection, thence we have two parts of this Regeration. 1. Remiſſion, 2. Sanctification, and in ſanctification a death unto ſin, and a life unto righteouſneſs. In ſome kind of waſhing the death and Reſurrection of Chriſt, and alſo a death unto ſin, and a life unto righteouſneſs were more clearly repreſented; yet there is hardly any kind of waſhing but doth in ſome meaſure reſemble theſe things. But we muſt not in this Sacrament ſtand upon the more perfect or imperfect repreſentation of the ſpiritual part thereof. The principal thing viſible and ſenſible is waſhing and cleanſing; the principal thing ſignified is the ſanctification and purging of the ſoul and conſcience.

Sect. 6.

The words are, *In the name of the Father, &c.* Where we muſt obſerve, 1. That to be baptized in the name into the name, unto the name of the Father, and of the Son, and of the Holy Ghoſt, are the ſame. 2. That

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as the name of Christ, and Christ, are often the same, so the name of God the Father, Son, and Holy Ghost, is God the Father, Son, and Holy Ghost. 3. That though Father, Son, and Holy Ghost are three, and some ways distinct, yet they are but one and the same God. 4. That the Baptism in this name presupposeth the party to be baptized, to have professed his faith in, and his obedience unto the name of God the Father, and the Son, and Holy Ghost, that his sins may be forgiven, and that he may attain eternal life according to the promise of the Covenant on Gods part; so that the Covenant is actually made between God and the party to be baptized. These things premised, the meaning is, that I in the name and person of God the Father, and the Son, and the Holy Ghost, baptize thee in this water, and by this solemn rite admit thee to be one of Gods people, and a subject of his blessed Kingdom of grace, to enjoy all the privileges thereof, and assure thee of the performance of the promises of the Covenant according to the profession and promise thou hast made; and by this same rite solemnly bind thee to make good the profession, and perform the vows which thou hast made unto God the Father who hath made thee, and God the Son

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who hath redeemed thee, and God the Holy Ghoſt who ſanctifieth thee; ſo that the Covenant of grace which was made effectual and immutable by the death and blood of Chriſt, being firſt made between God and the party to be baptized, the proper effect of this rite of Baptiſm is a ſolemn confirmation of this Covenant in reſpect of both parties. This confirmation being finiſhed, both the parties are more ſtrictly and highly bound to performance; God to make good his promiſes, man to make good his vows: For God is bound not only by his promiſe in general, but by this rite to the perſon baptized in particular. And man is bound not only in general, but by name; not only by the command of God and his own vow, but alſo by receiving of this ſolemn rite and being baptized. Upon this obligation follows a more particular and certain right unto the mercies merited by Chriſt, and promiſed in the Covenant, and a nearer relation unto, and a more ſpecial intereſt in that God who made him, and loved him, and redeemed him by Chriſt, and ſanctifies him by the Spirit; yet the actual enjoyment of theſe mercies depends upon the performance of the conditions to which man is bound; yet becauſe this performance depends upon the ſanctifying

power of the Spirit, therefore God in his infinite mercy gives the Spirit to the party baptized, that ſo the Covenant ſhould not be in vain. For God nulling the Covenant of works which had no promiſe of grace, and making a Covenant of free-grace as a Father, a Redeemer, and Sanctifier, and promiſing, and really intending to ſave man, muſt needs by vertue of this promiſe give him the Spirit, which is abſolutely neceſſary to Salvation, and alſo merited by Chriſt for ſuch as believe in Chriſt, to abide in them, and enable them to perform all duties neceſſary to Salvation. This is the reaſon why Baptiſm and the Spirit are ſo often joyned together; yet the giving of this Spirit is not abſolutely tyed and limited to the very time of Baptiſm, but is given ſometimes after, and ſometimes before, and ſometimes in or at the time of Baptiſm. This Covenant is made by way of ſtipulation and reſtipulation, and when the anſwer of a good conſcience is made, the Spirit may be received the more ſpeedily. By all this we eaſily underſtand how willing God is to ſtrengthen our weakneſs and confirm our hope, and how deeply we that are baptized are bound and engaged to our God, and to him alone, ſo as to renounce all other confidences, and to relie upon

upon him as a Father loving us, and his Son redeeming us, and the Holy Ghoſt ſanctifying us. And here its to be remembred that thoſe ſupernatural effects which in the Scripture are given to Baptiſm, are properly and principally to be aſcribed to the love of the Father, the merit of Chriſt, and the power of the Spirit; as by this Sacrament we ſubject our ſelves unto God alone as our Supreme Lord, ſo we renounce the Devil, all other falſe Gods; profeſs our ſelves Chriſtians, and ſeparate from all other Religions. For Baptiſm is one of the bonds which ties the members of the Church together in one body; a badge of our profeſſion, and a character whereby we are diſtinguiſhed from all Idolaters, Mahumetans, and unbelieving Jews.

Sect. 7.

Thus we underſtand what Baptiſm is; the next thing to be inquired into, is, who may lawfully by this commiſſion adminiſter this Sacrament; the Text doth plainly determine the perſon: For he that muſt teach, the ſame muſt baptize. Its true that this power as univerſal and extending to the Gentiles, was given immediately unto the Apoſtles; yet unto them as firſt diſpenſing

the word; yet becauſe the word was to be diſpenſed and preached, not only by them, but alſo by their ſucceſſours unto the worlds end; therefore the ordinary power of preachir g is continued to all ſuch as are lawfully called to the Miniſtery, and ſo the power of baptizing too: So that according to theſe words of our Saviour, they who are truſted with the diſpenſation of the word, are truſted with the adminiſtration of the Sacraments; for the promiſe of aſſiſtance in the diſpenſation of both is made only unto them as they are Miniſters of Chriſt, to be imployed in the calling and converſion of ſinners, and the application of Redemption. Theſe are the fitteſt and moſt able to prepare them for the Sacraments, and ſhould be moſt able to judge who are rightly qualified for the receiving of them: Its true, that unworthy and inſufficient perſons may be admitted into the Miniſtry; and others though more ſufficient, may be careleſs and negligent; yet theſe muſt anſwer for their infidelity and betraying of their truſt: However its evident that the perſons who may lawfully baptize in the name of the Father, and the Son, and the Holy Ghoſt, are the Miniſters of the Goſpel.

Sect.

Sect. 8.

The third and laſt thing to be examined, is; who are ſubjects capable of this Sacrament, and have a right unto Baptiſm by the rules of Divine inſtitution; and according to the Text they are ſuch as are taught and made Diſciples; for neither the Apoſtles nor their ſucceſſours have any warrant from Chriſt to baptize any but Diſciples: For here its ſaid, *Go and teach or diſciple all Nations, batizing them*; that is, theſe who are diſcipled. For we muſt know that the Apoſtles were ſent not to gather Churches out of Churches, and to find the Nations made Chriſtians to their hand, but to call men out of darkneſs into light, and perſwade men unbelievers to believe that of no Chriſtians they might be made Chriſtians. They muſt not firſt baptize and then teach, but firſt teach and then baptize, and ſo prepare them for Baptiſm; yet to be taught was not ſufficient; they muſt learn, underſtand, profeſs their faith in God the Father, and the Son, and the Holy Ghoſt, promiſe to obey Chriſts commands, and deſire by Baptiſm to be admitted into the Church; yet a *Simon Magus* may do all this, and ſo obtain Baptiſm, and

Philip was bound to receive him; for God doth not bind the Minister of the Gospel to try the hearts and reins of any man, for that he could not do; but he must perswade them in the name of Christ to profess and promise sincerely from their hearts; yet if they do not this, and it appear to him to do it, so that he knows nothing to the contrary, he not only may, but must baptize such if they desire it; yet Baptism is little advantage unto such; for though they may be admitted and received into the visible Church; yet they are not members of Christ, nor heirs of Gods Kingdom; but such as come with an upright heart, and make the answer of a good conscience, and inwardly believe with their souls as they profess with their lips, may certainly expect the Spirit of Regeneration and the benefits promised in the Covenant.

But in all this discourse upon this part of the Text, I may seem to exclude Infants from Baptism; and this place is alledged by divers against their admission; yet nothing in the Text, nor any thing in my Discourse doth debar them from this Sacrament. For the Apostles were sent to preach the Gospel both to the unbelieving Jew, and also to the Gentiles, neither of these, much less their Children, were inclosed in the pale of

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the Chriſtian Church as believing in Chriſt already come; and not onely the Gentile, but the Proſelyte and native Jew muſt repent and profeſs their faith before they were baptized; and this is evident out of the hiſtory of the new Teſtament: And can any man infer from hence, that becauſe thoſe who were adult, and at age, and out of the Church, might not be baptized before they were taught, and confeſſed the faith: therefore the Infants of Chriſtian parents, who are actual members of the Church, may not be baptized? Its evident, the ſequel is not good: Some doubt might be made of Infants born of Parents before they were made Chriſtians; and yet we finde no queſtion made of them in the Scriptures. But of ſuch as are born in the Church, and of Chriſtian parents, after they were Chriſtians, there is leſs doubt; for theſe are part of their parents; not onely as their parents by nature, but as Chriſtians; and were alwayes ſo accounted, as born under the Covenant, and in their parents bound to the condition thereof: and ſo far as they were bound, ſo far they had right to the priviledges and promiſes which might be ſealed unto them. God did not require any profeſſion or promiſe perſonal from them, becauſe that had not the uſe of

reaſon: and all the duty for the preſent lay upon the parents and the Church, till the Infant came to age, and was capable of inſtruction; for then being taught, they were bound in their own perſons to make their confeſſion, and vow, and ſo own their Baptiſme; and this was the end of Confirmation, which is an act performed by the Biſhop with impoſition of hands, and certain words, according to a certain form preſcribed in the ritual part of our Liturgy. The covenant of Righteouſneſſe by Faith was ſealed to infants by circumciſion from the times of *Abraham*, until this commiſſion was granted by Jeſus Chriſt, who neither by himſelf, nor his Apoſtles except them or exclude them: but of this ſee more in my *Theopolitica, lib. 2. cap.* 15. Sect. 19, 20.

Chap. 7.

Of touching perſons baptized to obſerve Chriſts Commandments.

Sect. 1.

THe fourth propoſition is, Chriſt commanded the Apoſtles to teach all perſons

ſons baptized to obſerve whatſoever Chriſt commands them.

This implies that the parties to be baptized muſt not onely profeſs their faith, but promiſe obedience to Chriſts commands. In the words we may obſerve a two-fold duty. 1. Of the people, which was the obſervation of Chriſts commandments. 2. Of the Miniſter, who muſt teach the people to obſerve theſe commandments. In the firſt we have

1. Chriſts laws and precepts.

2. The peoples obedience.

1. Laws are moral acts of a ſuperiour power, which binde the parties ſubject to obedience, or upon diſobedience to penalty. The ſovereign and univerſal Monarch is God, who by creation, preſervation, and redemption hath a total and abſolute power over man, and eſpecially in reſpect of his ſpiritual capacity as he is a ſubject ordinable to an eternal eſtate: After Chriſt was riſen from the dead, God communicates a tranſcendent power unto him, eſpecially as redeemer of man: therefore as Chriſt had received this glorious power, ſo he did exerciſe the ſame by making laws, and binding all the ſubjects of his ſpiritual and eternal kingdom to the obſervation of the ſame. For theſe Laws are

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not onely a rule to direct them what to do, but of a binding force; and the obligation is so strict, that whosoever shall refuse to obey, shall be liable to eternal punishments: for those Laws being written in the Scripture, are far more excellent then any humane decrees and statutes; not only because they are the Laws of God, and the other of men, but also because they are made in exact wisdom, are most fitted for man, so as to direct all acts and operations of soul and body, binde the conscience and immortal soul, promise eternal rewards, and threaten eternal punishments, and are every way so perfect, that upon obedience eternal peace and happiness will certainly follow. The ignorance of these things, and want of consideration is the cause why these laws are so little regarded, so much neglected, and disobeyed, though they shall be the rule, according to which Christ shall judge the world, and determine of mens final and eternal estate.

Sect. 2.

There are divers laws therefore of Christ as is here implyed, and the same published, not onely by word, but writing, and that long ago: and if so, its the duty of all, to whom

whom theſe laws are made known, eſpecially of perſons baptized, to obey theſe; and becauſe this duty concerns us all, and that very much, therefore I will, firſt, inform you of the duty more particularly that you may know what it is; and ſecondly, ſtir you up unto performance by certain reaſons, and motives. This obedience doth preſuppoſe our ſubmiſſion unto Chriſt, as our ſuperiour Lord, upon our acknowledgement of his power; and this is the condition of admiſſion into his kingdom, and is the foundation of all obedience: for we may do many things which another wills us to do, and yet the doing of them is no obedience, becauſe he hath no power over us, neither do we acknowledge him as our ſuperiour.

2. As it preſuppoſeth ſubmiſſion to his legal power, ſo it doth the promulgation of his Laws; for where there is no Law, as there can be no ſin, ſo there can be no obedience.

3. Theſe Laws muſt be known to us before we can obſerve them; for the laws of Chriſt, as in our underſtanding, and known by us, are the immediate rule of our obedience; yet when they are ſufficiently publiſhed, it may be our own fault to be ignorant

rant of them, as through our own negligence it may ſo come to paſs.

4. This obedience is properly an act of the will of man, freely conforming to the will of Chriſt, and is required in the firſt Commandment.

5. The matter of this obedience is the law and command of God; the proper and formal object is Chriſt as our ſupreme Law-giver.

6. When the will of Chriſt is once made known unto us, our liberty is ſo far reſtrained, nay altogether taken away in thoſe things that are commanded, and we muſt have no will of our own, but his will muſt be ours. Theſe things obſerved, we muſt know. 1. That this obedience muſt be yielded out of love unto our Soveraign, yet with humble reverence to his Majeſty, and joyned with a fear to offend him; and the more we love him, the more willingly and freely we ſhall obey, and it will be our joy and delight to do his Commandments. 2. This obedience muſt be univerſal; we muſt do whatſoever our Lord hath commanded us; for though there may be an inequality of things commanded; yet there is the ſame reaſon why we ſhould obey one as well as another, the leaſt as well as the greateſt, and that is the will and command

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of our Saviour. In this reſpect its ſaid, that he that offends in one, offends in all, becauſe of the contempt of the will of the Lawgiver; we muſt not pick and chuſe to do what we pleaſe, obey ſome and diſobey other commands: we muſt not expect from Chriſt any liberty, indulgence, toleration, diſpenſation to tranſgreſs any of the leaſt of Gods Laws. 3. It muſt be conſtant and continued to the end; for there are no days nor hours of intermiſſion; we muſt always be doing, and we muſt not reſt till we have finiſhed our work, and that will not be till this mortal life is ended: we muſt ſerve our God day and night whilſt we have any being. And as God did not reſt till he finiſhed his work of Creation, ſo we muſt not expect our Sabbath till we have finiſhed the work of our Salvation; our obedience muſt be one line drawn out and continued from the firſt moment of our converſion to the laſt day of our diſſolution. 4. As we muſt be conſtant, ſo we muſt be diligent, zealous, active, watchful. God loves not lazie ſervants, and the work is great and difficult, and we meet with many enemies, much oppoſition, and muſt wraſtle with many difficulties, which are the greater becauſe of the Devil and the World without, and the Relicks of corruption

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tion within us. Therefore our Christian life is a race, and a continual warfare; therefore we must not only put on the complete armour of God, but we must strive, and fight, and put forth all our power, and never think of rest till we have obtained a final and full victory: And though we cannot reach, yet we must aim at the perfection of Angels according to that prayer, *Thy will be done on Earth, as it is done in heaven*; that is, by those immortal blessed spirits, who never sinned, but do his Commandments, hearkning to the voice of his word. 5. Yet we must know that of our selves we are frail, weak, and without Christ we can do nothing, and can do all things through Christ who strengtheneth us. Christ must give us his Spirit and strengthen us within, and by this Spirit support us and assist us without. Therefore we must continually pray that according to his promise he would put his Laws in our inward parts, and write them in our hearts; and to do this more and more according to his promise, we must not presume upon our strength, but always humbly depend upon him who worketh both the will and deed of his good pleasure. If he but a little desert us and withdraw his hand, how suddenly may *David*

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and St. *Peter* fall and ſin grievouſly ?6. Yet though we may tranſgreſs and ſometimes fall grievouſly, yet we muſt not deſpair nor be ſecure, but preſently renew our repentance, return unto God, & muſter up all our power, and fight and work and ſtrive again, and this with the greater force and power. And this is our comfort, we are not under the Law of works, which requireth perfect & perpetual obedience, or elſe threatneth certain and unavoidable death and deſtruction, but under grace, which miniſtreth power and when we fall upon our repentance promiſeth pardon and life: and Chriſt will plead our cauſe and procure our peace. From all this it doth appear that baptized Chriſtians muſt not be Solifidians, much leſs Antomonians, and Lawleſs; we muſt be loyal and obedient, and not live like baſe earthly worldlings; but like Citizens of Heaven; for upon this condition we are admitted ſubjects of an heavenly Kingdom. Thus we underſtand that our duty is to ſubmit to Chriſt our Lawgiver, know his Laws, remember them, obſerve them all out of Faith, Love, Fear, with all our hearts, carefully, conſtantly, depending always upon our Saviour, and renewing our repentance daily. For this obedience muſt be univerſal, perpetual, ſincere,

cere, free, and we must obey not onely in doing good, but suffering evil, if we be put unto it.

Sect. 3.

By this time we know what our duty is: Now follows the reasons why we should perform it: and lest any man should be discouraged with the difficulty of the work, or think it impossible, I must first prove that it may be done. It was a famous question of old, whether it be possible by grace to observe and fulfil all the Commandments of God; and it hath been determined in the affirmative, that by grace it is possible; for what cannot grace do? *Paul* saith, I *can do all things*. A Christian hath a kinde of omnipotency in things necessary to salvation, and may truly say, *That these things which are impossible with men, are possible with God; and if God be for us, who can be against us?* Its true, that to deny our selves, to subdue our native and deeply-rooted corruptions, and our sins confirmed by custom, to bear the heavy burden of the Cross, and suffer reproaches and bitter afflictions and persecutions for Christs sake; to forsake all, and hate Father, Mother, dearest relations, and life it self, to offer an *Isaack*,

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to rejoyce in the midſt of fiery trials, are very difficult things, and far above the power of nature, and ſo indeed they are. Yet there is a divine power in faith, whereby all this may be done, and hath been through the aſſiſtance of Chriſt: and therefore let none of us deſpair, but let us be aſſured, that whilſt Chriſt ſits at the right hand of God, and his holy Spirit abideth in the Church, we ſhall be enabled to remove mountains, ſubdue ſinne, and conquer Satan, the great enemy of our ſalvation. Chriſt did never intend to binde us to impoſſibilities; what we cannot do of our ſelves, he will enable us to do; neither did he ever require that we ſhould obſerve whatſoever he hath commanded us, by our own ſtrength; but as he hath merited grace and power for us by his death, ſo he will give it us by his reſurrection: and then ſuch things as are grievous to fleſh and blood, ſhall be ſweet and delightſome to ſanctified ſouls. This being poſſible, let us conſider the reaſons.

1. We not onely by Gods command but alſo by our promiſe, ſo ſolemnly confirmed by baptiſm, are bound to obſerve theſe commandments: A loyal Subject will obey his Soveraigns command, and will remember his Oath of Allegiance and Fidelity;

and an honeſt man will be as good as his word and promiſe made unto man; and ſhall not we obey our Saviours Laws, written and confirmed with his own blood? ſhall we promiſe, and promiſe unto him, and not perform? ſhall we not onely be diſobedient, but perfidious too and violate our ſacred bonds? This will make our ſins moſt hainous, and our puniſhment moſt grievous. O therefore let us remember our baptiſm, and ſolemn vows, and prove faithful unto God and our Saviour Jeſus Jeſus Chriſt, and do his Commandments, and never ſuffer our Baptiſm to be brought as a witneſs againſt us in the great day of our final trial and account.

2. Let us conſider the nature and qualities of theſe commandments; for there are no penal ſtatutes impoſed by an arbitrary power, intending to oppreſs us and undo us. There is no injuſtice can be charged upon them: they are no wayes defective, but perfect every way in reſpect of the end, for which they were given: they are holy, juſt, and good, laws of equity, wiſdom, and given out of deareſt love, directing us to heaven, and everlaſting happineſs, and in keeping them there is great content: nothing is ſo grievous to Gods Saints as to tranſgreſs them; and to keep them

them is the joy and delight of their hearts.

3. The reward which Christ doth promise is excellent, and far greater then man could expect or hope for; rich prizes, high preferments, glorious rewards, work strangely upon the hearts of mortal men, and cause them to venture life and limb, and many times soul and all; yet if any man could gain the kingdom of the world, and all the glory thereof, yet this is nothing to the reward of this obedience: the least work of obedience shall be rewarded, a cup of cold water shall not be forgotten; and this reward is certain, most certain, as depending upon the promise of an Almighty Lord, who can do what he will, and will do what he hath promised: and the time will not be long before it shall be rendred and received; *for he that shall come, will come, and will not tarry*; and it shall be eternal, and eternally enjoyed; and let all those who are obedient, rejoyce and be exceeding glad, for great is their reward in heaven.

4. Yet if reward should not move us so much, yet love should even constrain us, and we should have no power to resist it. Christ loved us, and gave himself for us, and greater love, greater gifts there cannot be. Therefore let us consider whose com-

mandments these are, which we must observe. Are they not the commands of Christ our dearest Saviour, who hath redeemed us with his precious blood, is the propitiation for our sins, and pleads his Blood for us in heaven? and shall he love us so much, and shall not we love him again? O let us love him, love him so much as nothing more: and if we love him, we will keep his commandments, and the more we love him, the more obedient we shall be to the laying down of our lives. Though we love him much, yet he loved us more; and though we should perform the obedience of Angels, yet we cannot requite him: seeing therefore that we have so solemnly engaged our selves by our Baptism to this obedience, the Laws are so just, and tending effectually to our eternal good: the reward which God hath promised is so glorious; and its our Saviour who loved us so much, who commands us; therefore let us be obedient in all things to the end, and let this be our great business.

Sect. 4.

The second part of the proposition is concerning the Ministers duty, which is to teach the persons baptized to do whatsoever Christ hath commanded them. In this we must consider, 1. The

1. The perſons teaching.
2. The perſons to be taught.
3. The act and work of teaching.
4. The matter to be taught, or the heads of the doctrine.

Friſt, The perſons teaching are firſt the Apoſtles, and after them their ſucceſſors, whoſe duty is not onely to diſciple the Nations, and baptize them, but alſo to inform them of the Laws of Chriſt: for they muſt not onely begin the work of grace, but muſt go on and finiſh: they muſt not onely lay the foundation, but build on, and conſummate the work. The buſineſs of Paſtors and Teachers is not onely to bring men to the amity of faith, but to perfection in Chriſt.

Secondly, The perſons to be taught, are ſuch as having profeſſed their Faith, and promiſed obedience, were baptized already, and ſo admitted into the Church. The former teaching reſpected them as out of the Church, and tended to prepare them for baptiſm and admiſſion. This latter conſiders them as in the Church, and tends to the further edification. The end of the former was regeneration, and converſion; and the end of the latter is ſpiritual nutrition and confirmation. For the ſubject of this teaching

are such as had promised, but as yet not performed obedience; such as were but babes and children, whose condition required a tender, and continual care in their teachers. And though they know some of the Commandments by a general and imperfect knowledge, yet they had not so clear and distinct knowledge of many of them in particular, and did need, not onely instruction, but exhortation.

3. Therefore this teaching was not a bare instruction for to inform their understanding, but also exhortation to stir them up diligently, constantly, and zealously to observe the commandments made known unto them: and besides, with exhortation sometimes must be some admonition, and reproof, with directions in particular cases. First, knowledge was necessary; for how can they obey when they know not the particular commands to be obeyed? and to what purpose is knowledge, though never so clear and distinct if they do them not? When our Saviour had given his Apostles a commandment, and improved it by his own example, he adds, *If you know these things, blessed are ye if ye do them*, John 13.17. So that its plain, that the end of this teaching is the doing and observation of Christs commandments; and therefore

as they must represent them clearly to their understanding, so they must press the obedience upon the strongest motives, and let them know, that though their knowledge should be sufficient, and they should have perfect directions, yet without the continual supply of Gods grace, they will not be able to perform any thing; and from all this we may observe, that profession and knowledge will not be sufficient to salvation. This is the reason why the Apostles do labour so much, not only to confirm their disciples and converts, but also exhort them to obedience: profession and practice must go hand in hand, and ne'er part asunder: profession and knowledge without obedience is but hypocrisie, an outward form and shadow of Christianity without the soul and power; but where obedience accompanies profession, it will be an evidence of the sincerity of their faith, and of their happy condition, that they are passed from death to life.

4 The principal thing in this proposition is the matter of this teaching, and that is the observation of all Christs commandments. The matter of the former doctrine was truths to be believed and professed; the matter of this latter is Commandments to be known and obeyed. 2. These

Commandments must not be the traditions, superstitions, and inventions of men; nor the Laws and edicts of temporal Princes, but they must be the Commandments of Christ. 3. They must be all the Commandments of Christ, whatsoever Christ had commanded his Apostles. 4. As these, and as these alone, and all these must be taught, so they must be taught and represented unto them as to be observed, and that freely, constantly, and with delight, out of love unto their dearest Saviour. If they teach any other Commandments but these, the knowledge of them will be in vain: if they teach some and not all, their knowledge will be imperfect: if they teach all these, so that their knowledge should be perfect, and yet not effectually stir them up to obedience, their knowledge will be in vain: If they exhort them to observe some, and not all, their obedience will be short, and not reach the end for which these Laws and Commandments were given.

Sect. 5.

But because many may be ignorant of these Laws, I will

1. Premise some general observations,

2. Note

2. Note ſome places of Scripture where the morals are contracted.

3. Shew how love is the performance and fulfilling of them all.

4. Deliver the doctrine of the Euchariſt.

5. Reduce the matter of theſe Commandments into the form of a vow.

1. The obſervations are theſe.

1. That the Commandments of Chriſt are either moral, as the precepts, and the prohibitions of the moral Law; or ceremonial, as the two Sacraments of Baptiſme and the Euchariſt, which we call the Communion of the Lords Supper.

2. That the morals are to be underſtood Evangelically, in which reſpect they admit of divers additions, whereby they differ much from the morals as given to *Adam* in innocency, or to *Iſrael* in the Wilderneſs: for they were given to *Adam* by God as Creator, to *Iſrael* by God as chuſing them, and bringing them out of *Egypt*; but they are given in the Goſpel, eſpecially ſince the exhibition of Chriſt by God, as redeeming us by Chriſt already come; therefore called Chriſts Commandments: and ſo obedience in them muſt be performed unto God, not onely as Creator, but as Redeemer.

3. The

3. The Blood of Christs death made the transgressions against these morals pardonable, and the punishment due unto the transgressours avoidable upon certain terms; but according to the Covenant made with *Israel*, and the Law of works, neither was transgression once past remissible, nor the punishment possible to be avoided.

4. According to the Law and Covenant of works, perfect, personal, perpetual obedience was the onely condition of life: according to the Gospel, Faith in Christ is the condition, so that though the sins of man against this law may be many and hainous, yet upon faith in Christ they are not onely pardonable, but shall be pardoned.

5. Obedience to this law was to be performed by *Adam*, according to that sufficient power which he had received in his creation, and lost by his transgression; but obedience of Believers is performed according to the power of the Spirit, restored in regeneration.

6. Though our obedience under the Gospel be imperfect, and therefore by it we cannot be justified, yet its accepted of God, and rewarded upon the account of Christs Merit and Intercession.

7. We are strictly bound under the Gospel

pel unto theſe morals; and therefore the ſincere and conſtant obedience unto them is ſo much urged and profeſſed by Chriſt and his Apoſtles in the New Teſtament. For Chriſt dyed not to free us from obedience to theſe Laws, but to ſanctifie us that we may keep them better; and that upon our tranſgreſſions we ſhould renew our repentance and faith.

8. Though theſe moral Laws are more at large expreſſed and made known unto us by *Moſes*, the Prophets, the Evangeliſts, both in the Old and New Teſtament; yet in many places they are contracted in a few words, and reduced to a few Heads.

Sect. 6.

Theſe things premiſed, I will in the ſecond place obſerve ſome places where they are contracted. 1. We are informed that in the Decalogue publiſhed upon Mount *Sinai*, all moral duties are reduced to ten words, or heads, and that in an excellent method and manner. And indeed upon due conſideration it will appear that the model of the Law was from God as being far above the wiſdom of men and Angels. 2. Becauſe every Commandment hath a negative and an affirmative conſideration, and

and consists of a precept requiring good, and a prohibition of the contrary evil; therefore we find this moral Law contracted divers times to two Heads; the eschewing of evil, and doing good, *Psal.* 34. 14. *Isa.* 1 16.17. 3. Because that man to whom this Law is given, hath relation to God and man his Neighbour; therefore the whole is reduced to two parts; the 1. Our duty towards God. 2. Our duty towards our Neighbour; therefore the whole body of the Law is reduced to these two Heads, according to that of the Prophet: *He hath shewed thee O man what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God? Micah* 6,8. Where to do justly and love mercy, is our whole duty to man; to walk humbly with God is our whole duty to God. 4. But that contraction of the whole to one Head, which is love, is most excellent; yet this love is twofold. 1. The love of God. 2. Of our Neighbour. For our blessed Saviour determined the first and great Commandment to be the love of the Lord our God; and the second which is like unto it, is to love our Neighbour as our selves; yet though this latter be like unto, yet its not equal with the first: For there is so great

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an inequality between the love we owe to God, and that which we owe unto man, that if the love of man come in competition with our love to God, ſo that they cannot conſiſt together, we muſt hate Father and Mother and neareſt relations for Chriſts ſake. Our Saviour further adds, that upon theſe two Commandments hang the Law and the Prophets; that is, all the moral duties mentioned in the Law and the Prophets are comprized in theſe two, *Ma*. 22.37,38,39,40. The Apoſtle tells us, that love is the fulfilling of the Law, *Rom.* 13.10. That is of the ſecond Table.

5. Becauſe man is indebted to himſelf, to his Neighbour, to his God; therefore ſome think the Law is contracted in the words of the Goſpel, which teacheth us to live ſoberly in reſpect of our ſelves, righteouſly towards man, and godly towards God, *Tit.* 2.12.

6. The divine Apoſtle and Diſciple whom Chriſt loved, comprehends all in two Commandments, Faith and Love, ſaying: *And this is his Commandment, That we believe in the name of his Son Jeſus Chriſt, and that we love one another as he hath commanded us*, 1 *John* 3.23.

7. And here we muſt obſerve, that prohibitions, reproofs, threatnings, examples, exhor-

exhortations, dehortations, promises, denuntiations, and executions of judgements belong, and are to be referred to the Law of God.

8. Repentance, Faith in Christ, Self-denial, bearing Christs Cross, are duties not naturally, but supernaturally moral, and may be reduced to the first Commandment Evangelically understood. Repentance as it hath God Creator and Governour in general for its object; faith as it is an assent to God as the first truth, revealing his mind to man, or a reliance upon him as promising some thing to men; Self-denial and bearing the Cross, as they are a total resignation of our selves unto the will of God made known unto us: I say, all these in this sense are naturally moral. But consider these as terminated upon God as Redeemer in Christ, either promised or exhibited, and as conditions upon which the Salvation of sinful man depends by divine Ordination, they are not only naturally, but supernaturally moral.

9. When the Commandments of God are contracted and reduced to the love of God and our Neighbour, we must understand that the love of God, or the love we owe to God is not only antecedent, and the first in order of nature, but also of dignity,

ty, & far higher and greater then the love of our Neighbour, or which is due unto our Neighbour; For we muſt love God with all our heart, ſoul, mind, might; and ſo we muſt love nothing elſe. God is worthy of infinite love, and therefore he loves himſelf infinitely; yet he requires not in theſe words an infinite love from us who are finite, yet we muſt love him more then any other thing, yea far more; we muſt love him with the higheſt degree of love that poſſibly we can, and ſhould be willing if we could to love him infinitely; we may exceed in loving our ſelves or any other thing; in loving God we cannot; they that love him moſt, love him far leſs then he deſerves. To love God with the whole heart is not only to love God ſincerely and truly, but to love him ſo as that his love may take up, and fill the whole heart; and this is to love God as God; and if the whole heart be wholly taken up with this love, then all the powers and faculties of ſoul and body go along with the heart, and are taken up with it. Therefore theſe words, all the Soul, Mind, Strength, are added to that of the whole heart, to ſignifie the great meaſure of this divine love.

10. The love of our Neighbour as our ſelves pre-requireth the love of God; for

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if we do not love God first; we can neither love our selves or our Neighbour aright. For our love of God must measure and qualifie both the love of our selves and our Neighbours, and render it acceptable to God.

11. This love of God presupposeth our knowledge of God both as excellent and amiable in himself, and as good and loving to us, especially in Christ; and therefore some acts of faith in Christ must go before this love of God as God, and our God Redeemer and Sanctifier And as it presupposeth knowledge, and in us Christians faith in Christ already come, so it vertually includes all subsequent duties and acts of obedience.

Sect. 7.

Therefore after 1. The general observations premised, and 2. This discourse upon the several abridgments of the moral Law, I will in the third place manifest that love is the fulfilling of the Law.

1. The love of God is against all Atheism, Idolatry, Apostasie; renounceth all confidence in any other thing, and will take God alone to be our God, who created us, preserveth, redeemeth, sanctifieth

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us unto everlasting life, and will serve him, fear him, trust in him, be loyal and obedient unto him in the highest degree, and will give all praise, glory, honour, and power to him as the only supreme Lord.

2. This love will not make any image or likeness of any thing visible or sensible to represent him, nor cause any such thing to be made for that end; neither will it ascribe any divine power or sanctifying vertue unto any such thing; nor make it a sign of Gods special presence, nor worship or serve it, or serve God by it. It will reject all traditions of men and all superstition in Religious Worship, and will faithfully observe the institutions of God in Divine Service.

3. This love will not swear falsly or vainly, to the dishonour of God and Christ our Saviour. It will be careful to swear the truth. It will not prophane or pollute the name of God in the performance of his service; but will worship God and perform all religious duties with humility and reverence, so that God in them may be glorified.

4. This love will not profane the times determined and hallowed by God for his more solemn worship, and will lay aside

at those times, not only all sinful, but all secular imployments; and will apply it in publick and private, to the performance of holy and heavenly duties. It will observe the first day of the week in acknowledgement of Christs Resurrection, and the coming down of the Holy Ghost, and by this observation signifie our belief of the abolition of the Law, the taking down of the partition wall, & the uniting of Jew and Gentile in one body Christian; neither will love so confine it self to one day in seven as not to observe those standing occasional times of humiliation or thanksgiving appointed by Authority both Ecclesiastical and Civil for the publick service and solemn Worship of God.

5. If we love God, we will love our selves in God; and as our selves our Neighbours, and that not only our Acquaintance, Friends, near Relations, but Strangers, Enemies, especially the Children of God; and will do as we would be done unto. This love will honour, obey, and submit unto all our Superiours; whether in Family, or State, or Church, according to their places, and will not dishonour, disobey, or any ways as such, disrespect them.

6. This love will not give way to Anger,

ger, malice, envy, implacable revenge, or any such violent and destructive passion, which tends to the endangering of limb or life: but it will account the life of our neighbour very precious, and will use all means to preserve it, and to live in peace, concord, and safety.

7. This love will detest adultery, whoredom, fornication, incest, and all uncleanness, with all the causes and occasions thereof; it will endeavour chastity in body and spirit, and use all means to preserve it.

8. This love will not by any fraud or force take away or detain the goods of his neighbour out of covetousness, or any other iniquity, but will be careful to give every one their own; and so not onely be just, but also merciful, and liberal when God requires it.

9. This love will not bear false witness against his neighbour, though his enemy, nor any way seek to hinder or pervert just judgement, but will desire and use their best means to right his neighbour, and to promote justice in all judicial proceedings.

10. This love will not covet any thing that is his neighbours, though he want it himself, will not envy his prosperity, will not rejoyce in the misery of an enemy; it

will ſeek the good of every one, rejoyce in their happineſs, look upon every one, eſpecially a godly man, as his brother.

This love of God and our neighbour will deſire, endeavour, and intend the obſervation of all theſe commandments from the heart and ſoul, and that in obedience to Jeſus Chriſt, who loved us, and gave himſelf for us: it will repent and grieve for diſobedience, and ſpeedily return ſincerely to God Redeemer, ſeek for pardon in the name of Chriſt, and pray for the Spirit of ſanctification to renew us more and more.

Sect. 8.

In the next place after theſe natural and ſupernatural morals, follow the ceremonia's of the new Teſtament, which are Baptſme, and the Lords Supper. Of Baptiſm I have ſpoken at large; it remains therefore that I further adde ſomething concerning the Euchariſt, which is a Sacrament of the New Teſtament, as Baptiſme is, and follows it; becauſe as that is a Sacrament of our initiation and regeneration, ſo this is of our continuance in Chriſt and the Church, and of our ſpiritual nouriſhment and encreaſe. In this as in Baptiſm we may obſerve

1. The

1. The Elements, or Signs.
2. The Actions.
3. The Words.

In Baptiſme the ſenſible Sign and Element was ſingle, and onely one, which was water; but in this Sacrament we have two.

1. Bread.
2. Wine.

Both theſe preſuppoſing life in them who uſe them, are great bleſſings of God, given to continue and preſerve the ſame, and were ſingled out and determined by Chriſt to be uſed in this Sacrament to ſignifie the ſpiritual food and repaſt of our ſouls; and by theſe two in his heavenly diſcourſe concerning the meat that periſheth not, but endureth to everlaſting life, did repreſent unto his hearers the food of life, which came down from heaven, whereby ſinful men live for ever. Bread did ſignifie his Fleſh and body which he gave and offered for the life of the world, and Wine did ſignifie his Blood: and as bread muſt be eaten, and wine muſt be drank, that we may live thereby, ſo by a divine faith we muſt eat his Fleſh, and drink his Blood, that we may live for ever. In this reſpect this Sacrament agrees with the Euchariſtical offerings, and ſacrificial feaſts, wherein the ſacrifice was firſt ſlain and offered to God,

and then part of it given to men to eat and drink before God in his Sanctuary. Christs body was the sacrifice, and was crucified, slain, and offered upon the Cross; and in this Sacrament given and received for our spiritual food: the Bread and Wine signifie his Body, the breaking of the bread, and pouring out the wine signifie his Death and Sacrifice: the eating of this bread, and the drinking of this wine the participation of those spiritual and heavenly blessings which he merited by his Sacrifice, Death, and Passion.

2. The Actions are according to some,
Consecration,
Distribution,
Participation,
yet may be reduced to two: the
1. Of Administration, the
2. Of Participation.

The Administration, which in this Commission is proper to the Minister of the Gospel, is performed in
Consecration or blessing,
Breaking and pouring out.
Distribution.

The participation is
Taking,
Eating,
Drinking.

1. The

1. The consecration is by word and prayer, thanksgiving, and petition.

2. The breaking of the bread, and pouring out of the wine do serve, not onely for the better distribution, but also to signifie the death and sacrifice of Christ, offering himself for our sins.

3. The distribution it self puts us in minde of Gods giving us the benefits of his passion unto our eternal salvation; for as in death he was given for us, so in this Sacrament he is given unto us.

4. The taking, eating, drinking, signifies our receiving by faith, first of Christ himself, then of all his benefits.

3. The words are such as our Saviour used at the first institution and administration of this Sacrament in the distribution of the bread and the cup.

1. The words used in giving the bread, are, *Take, eat, this is my body, given, broken for you, do this in remembrance of me*: In them we may observe, 1. The Body of Christ. 2. The offering of this body. 3. The giving of it unto communicants.

1. The body of Christ was the sacrifice or thing to be sacrificed.

2. The giving and breaking this for us signifies the offering of this sacrifice unto God for to expiate the sins of man.

3. The commanding of man to take, *&c.* ſignifies Gods promiſe, and readineſs for to give Chriſt ſacrificed with all his benefits, commanding, and by command binding man to take; This is the myſtical and hidden matter of this part of the Sacrament. In the outward ſenſible matter is 1. Bread, to ſignifie the Body of Chriſt. 2. This Bread broken, to ſignifie the offering of this body. 3. The taking and eating of this Bread, to ſignifie the receiving of Chriſt ſacrificed into our hearts by faith. 4. The manner and end of this receiving, which is expreſſed in the words, *Do this in remembrance of me.* In theſe words we have

1. The Death and Paſſion of Chriſt.
2. The Covenant.
3. The ſealing and confirmation of the Covenant.

1. The death of Chriſt and the redemption by this death is expreſſed in theſe words, *My body given, broken for you.* 2. The Covenant which conſiſts of a promiſe and a precept. The promiſe is implyed in the words, *Take, eat, this is my body.* The precept expreſſed in the words, *Do this in remembrance of me.* To take and eat is an action of the body; to take and eat in remembrance of Chriſt, is an action of the ſoul: The promiſe offers remiſſion of ſinne, the pre-

precept requires faith and remembrance of Chriſts death, the principal object of this faith. 3. The Covenant is ſealed and confirmed on Gods part by giving the bread upon condition of remembrance of Chriſts death; on mans part by taking and eating in remembrance of Chriſt: ſo that the bread bleſſed, broken, given, taken, eaten in remembrance of Chriſt, is a ſigne and a ſeal.

2. The words uſed in giving the Cup, are, *This cup is the new Teſtament in my blood; this do, as often as ye drink it, in remembrance of me;* Thus *Luke*, and *Paul*; *Drink ye all of it, for this is my blood of the new Teſtament, which is ſhed for the remiſſion of the ſins of many.* Thus *Matthew*; where we have many things obſervable, and amongſt others theſe.

1. The blood of Chriſt ſhed.
2. The remiſſion of ſins.
3. The New Teſtament.
4. The Cup.
5. The drinking of it in remembrance of Chriſt.

1. The Blood of Chriſt ſhed, and the Body of Chriſt broken and given, are nothing elſe but the Death of Chriſt, which he ſuffered upon the Croſs for the expiation of our ſins, whereby Gods juſtice was ſatis-

ſatisfied, his wrath appeaſed, ſin made juſtly pardonable, and man ſavable. This unſpotted blood of Chriſt the great High Prieſt, was of infinite value, the great ranſome whereby heaven gates were opened, and eternal life merited.

2. The end of this blood-ſhed, and this cruel, curſed, and ignominious death was the actual remiſſion of the ſins of many; even of all ſuch as ſhould believe in him. The ſhedding of this pureſt blood accepted of God, made ſin pardonable; the belief in this blood-ſhed and accepted, obtains actual remiſſion For God was ſo juſt that he would not pardon any ſin without effuſion of this blood, and yet ſo merciful, that for and in conſideration of the ſame believed on by guilty man on earth, and pleaded by Chriſt in heaven, he will fully and for ever pardon ſin, and juſtifie the guilty.

3. The Teſtament is the Covenant, which is ſo called, becauſe in ſome reſpect its like a Teſtament which is confirmed and made effectual by the death of the Teſtatour; ſo the Covenant being grounded upon the death of Chriſt, whereby he became Mediatour of the ſame, is confirmed by the blood and death of Chriſt; and is made eternally effectual: Its called the

New

New Teſtament or Covenant, to diſtinguiſh it from the Old, which was alſo confirmed with blood, *Exod.* 24. And is a Covenant not of works and ſtrict juſtice, but of faith and Gods mercy; and is ſaid to be the New Covenant in this blood, becauſe confirmed by this blood, and to be the New Covenant in this blood, and the blood of the New Covenant, are the ſame. For both ſignifie the Confirmation of it by Chriſts blood.

4. We have the Cup, that is, the Wine contained in the Cup, which ſignifies the blood of Chriſt ſhed for the remiſſion of ſins, and puts us in mind of Chriſts Death, and Blood-ſhed; and its given and taken to confirm the Covenant renewed between God and the Communicant.

5. The Communicants are commanded to drink of this Cup in remembrance of Chriſts blood ſhed for the remiſſion of ſin. And by this command they are bound to drink, and alſo to drink it in remembrance of Chriſt; that ſo by faith they may receive Chriſt into their hearts for their ſpiritual life and comfort. In this part we have as before in the former, the Redemption, the Covenant, the ſealing of the Covenant. The Redemption was ſignified before by the bread broken and given; and

here

here by the Wine in the Cup poured out: for both signifie but one and the same death and sacrifice of Redemption. The Covenant as formerly, hath a promise of remission of sins, and a precept commanding to take and drink of the Cup in remembrance of his death. And this remembrance presupposing knowledge and faith with sense of our sins, is practical and effectual to stir up to love and thankfulness in an high degree. For how can we remember and seriously consider the greatest love of our Saviour unto us his enemies, his cruel sufferings for us, and the incomparable blessings merited thereby; and not be made sensible of our sins, relie upon his sufferings, love our enemies, and be for ever thankful to our God!

3. The sealing of the Covenant in this part is like unto the former. And here its to be observed, that the Covenant is sealed and confirmed in this Sacrament two several times, that God may more fully assure man, that as by his Minister he gives both Bread and Wine, so certainly he will give Christ and all his benefits, and continue constant in his Covenant; and as certainly as he receives bread and eats it, wine, and drinks it in remembrance of Christ, so certainly he shall receive remission of sins and eter-

eternal life by Christ. And by the Celebration of this Sacrament, doth more deeply engage himself to God for to continue faithful in his Covenant unto the end

Sect. 9.

Before I conclude this Doctrine of the Eucharist, I will adde some observations upon the same. For,

1. As Christ in Baptism contracted all Purifications, Cleansings, and Lustrations in the Law; so in this he abridged all the Ilastical and Eucharistical sacrifices, with their Meat-offerings, Drink offerings, and sacrificial Feasts.

2. The Author, institutor and first efficient cause of this Sacrament is Christ the Son of God our Saviour.

3. The subject and principal matter thereof, is the death of Christ, an dthe benefits procured thereby.

4. The form is the use of the Elements, with the words according to the first institution.

5. The end is the continued remembrance of the sacrifice of Christ upon which depends our eternal salvation.

6. This is one of the Laws of Christ, which

which we are bound to obſerve till his coming to judgment; as appears by theſe words: *Do this in remembrance of me.*

7. The diſpenſation of it belongs to the Miniſter of the Goſpel; for he that muſt baptize, muſt adminiſter the Euchariſt; and he that diſpenſeth the one, muſt diſpenſe the other Sacrament.

8. The reaſon why this Sacrament is adminiſtred in two ſeveral Elements, is more fully and diſtinctly to repreſent the death of Chriſt, to ſignifie the plenty of food God hath prepared for our ſouls; and the more ſtrongly to confirm the Covenant.

9. Its to be Celebrated not only once, but often; and is to be continued in the Church unto the worlds end.

10. In it we have many points of Chriſtian Doctrine concerning mans ſin, Gods love, the Redemption, the Covenant, and therein of Gods promiſes, mans duty, as Repentance and Faith; the benefits we receive thereby, and the Confirmation of the Covenant.

11. In it we have many parts of Gods worſhip implyed, as confeſſion of ſin, profeſſion of faith, prayer, charity, thankſgiving; and the whole Celebration of it is a piece of Divine Service.

12. By

12. By receiving of this Sacrament, we profeſs our Chriſtianity, our continuance in the Chriſtian faith, and in the Communion with the holy Catholick Church, and the Renuntiation of all other Religions.

13. By the Doctrine of this Sacrament, and the tenor of Chriſts commiſſion, we underſtand ſomething of Church Diſcipline. For as no man before he by the profeſſion of his faith and promiſe of obedience manifeſt himſelf to be a Diſciple, can be baptized; ſo no man except he appear to be baptized, continue in the Chriſtian faith, keep Chriſts Commandments, may be admitted to this Table: neither may one groſly ignorant before he be inſtructed, or guilty of ſcandal, before he ſignifie his repentance and be abſolved, be received as a gueſt of this heavenly Feaſt. They alſo who do neglect it when they are invited and have opportunity, are unworthy. Therefore beſide the power which God gives unto the Miniſter, it is fit that in every Church there ſhould be ſome order eſtabliſhed, and ſome truſted with power to judge what perſons are fit and worthy, and who are not.

14. No man can have benefit by this Sacrament, but ſuch as are truly penitent and

and believing; of whom God can only judge, and the Minister doing his duty according to his best judgment, and the appearance of such as desire to communicate, must refer all such as he admits to the judgment of God, who alone knows the hearts of men. And here its to be noted that such as are habitually penitent and believing, may so come unto the Sacrament as that they may offend God because not actually prepared at such a time.

Sect. 10.

The last work to be done for to close up this Chapter, is to reduce the matter of these Commandments into the form of a more explicit vow; that so every one that owns his Baptism, may know what by vertue thereof he is more particularly bound to perform.

1. I believe in one eternal infinite glorious Lord, who hath by his Almighty power created Heaven and Earth, and all things therein; Redeemed mankind by the precious blood of his Eternal Word made flesh; sanctifies his Elect people, and by a Covenant of grace is become my God in Christ; do renounce the Devil, the World, and the Flesh, and all false Gods,

and

and Idols, and all Profane Irreligious thoughts. I deny my ſelf, and wholly reſign up my ſelf unto him, with all the powers and faculties of my ſoul and body. I take him for my ſupreme Lord, Lawgiver, Judge, Redeemer by Jeſus Chriſt, upon whom alone I depend for Salvation; and for whom I am ready to bear the Croſs, and ſacrifice my ſelf at any time, when called unto it. He alone ſhall be the object of my great Love Fear, Service, Reverence, Confidence, Joy, Solace and Delight. To him alone I will preſent my Prayers, Praiſes, Thankſgiving, Glory, Honour, as only eternally worthy of it; and abhorring all Pride, I will with greateſt humility adore his glorious Majeſty and be nothing in my ſelf, that I may be all in my God. I tremble to think of Apoſtaſie or denying my Saviour, to whom I will be faithful to the end as I expect glory and life everlaſting from my God by him.

2. I will not make any Image or Likeneſs of any thing in Heaven and Earth, or in the Waters under the Earth, for to repreſent his glorious and eternal excellency and Godhead, but will abandon all falſe and baſe conceits and apprehenſions of him, and look upon him as repreſented in his mighty and wonderful works, and his

holy and moſt bleſſed word. I will not bow down unto any Image or Likeneſs for to worſhip it; nor perform any ſervice unto it, as though it had any Divine excellency or ſanctifying power in it, or were any ſign of Gods ſpecial preſence without his inſtitution. I renounce all Traditions, Ceremonies, Cuſtoms, Inventions, Practiſes of men in Religious Worſhip that are contrary to Gods word, or impoſed and enjoyned as neceſſary parts of worſhip. I will ſerve and worſhip my God with that kind of worſhip which he hath inſtituted in the Goſpel, which ſhall be the rule, according to which I will pray, confeſs, give thanks, praiſe, hear the word, celebrate the Sacraments and perform all other Religious Service unto him in the name and mediation of Jeſus Chriſt, and not of Angels, Saints, or the bleſſed Virgin. And this ſhall move me much, becauſe the Lord my God is a jealous God, and will not endure Superſtition in Worſhip, the devices of men which pollute and debaſe his ſervice, tend unto, and many times end in Idolatry, which he will puniſh not only in the Fathers who begin it, give examples to others, but alſo in the Children unto the third and fourth Generation, and will ſhew mercy to ſuch as worſhip him

with a pure Virgin love according to his institution, unto a thousand Generations. Both the fear and love of my God, and the hope of Reward according to his gracious promises, shall work much upon me.

3. I will not swear vainly or falsly, nor call upon my God to be a witness against my soul, in affirming or denying any thing which I do not certainly know to be so, as it is affirmed or denyed by me, or in promising that which I know I have no power to do, or no sincere intention to perform; for so I should dishonour his glorious name, deceive and disappoint my neighbour, lose my interest in my God, and bring his curse upon me: for he will certainly punish, and severely revenge all such iniquity. I promise that when I take up the name of my God in swearing, praying unto him, praising of his name, and in performing all other his religious service, I will do it with humility, reverence, deliberation, due preparation, the sincerity of my heart, that so I may be innocent before God, just towards men, and that my service may be accepted of him, and effectually conducing to his glory. I will abhor all prophane cursing, all blasphemous thoughts and words against his Majesty, his word, and holy Institution.

4. Seeing my God requires a ſet and determinate time to be ſet apart for religious worſhip, and his more ſolemn ſervice, I will remember, and have a ſpecial care to obſerve that holy reſt, and apply it to the performance of more holy duties, converſe with my God, and prepare my ſelf for that eternal ſabbath, and full communion with him, whieh he hath promiſed and prepared to be enjoyed by his people in the place of eternal glory. And ſeeing he hath granted me ſix days for my worldly buſineſs, and ſecular imployments, I will endeavour in that time ſo to order and diſpatch my buſineſs, that I may not be diſtracted in his ſervice upon that day, which he hath appropriated to himſelf, and in a peculiar manner made his own: And I will have a care not only to reſt and ſanctifie that time in mine own perſon, but I will command ſuch as are under my power, and uſe all means to cauſe them both to reſt and ſanctifie it with me. And ſeeing according to the Goſpel the firſt day of the week is honoured, bleſſed, hallowed by the Reſurrection of my Saviour, and the coming down of the Holy Ghoſt, upon both which depends our eternal Savation, I will weekly obſerve and ſanctifie that day in remembrance of the great benefits of Redemption by Chriſt

and

and of ſanctification by the Holy Ghoſt and of taking down the partition-wall and the ſhadows of *Moſes* Law, the body and ſubſtance whereof is Chriſt. And by the obſervation of this time, I will renonnce all Heatheniſm, Mahumetiſm, and Judaiſm; and teſtifie my ſelf a Chriſtian believing in Chriſt already come. This day I will not neglect or profane by idleneſs or any works, and ſo profanely miſpend it to the diſhonour of my God, and the hinderance of my Salvation. As for works of neceſſity, of charity towards man or beaſt, or ſuch as tend to the Sanctification of the day, I will take liberty to do them according as my God hath allowed; neither will I neglect thoſe ſolemn times of prayer and thankſgiving appointed by Eccleſiaſtical and Civil Authority for the publick ſervice of God. And I ſhall account the free and quiet enjoyment of theſe holy times, and the communion of Saints to be a great bleſſing.

5. Next unto my God, I muſt love my Neighbour, made in his image, and redeemed with the precious blood of Chriſt; and I muſt love him as my ſelf. Theſe are natural Parents, civil Powers, and Magiſtrates in the State, Miniſters in the Church, and all ſuch as God hath ſet over us for

our good. These I promise to reverence and honour according to their excellency and dignity; I will submit unto their lawful power, obey their just commands, and give them and all others my superiours due respect according to their places. If I my self be either Father, or Mother, or Master, or Magistrate, or Minister, Tutor, Guardian and Governour, I will endeavour in these several relations to do my duty and seek the good of these that shall be under my power, and committed to my charge. I will not dishonour, or disobey, or resist, and rebel against my lawful superiours; neither will I be perfidious unto them, nor vex and discomfort them, but so carry my self towards them, as I desire my inferiours to carry themselves towards me, that so my God may bless me in that place of my pilgrimage where he hath appointed me to live and sojourn on Earth. For I know that upon the performance of these duties, according to the promise of God, the peace and welfare of Family, Church, and State, and all other Societies do much depend; and that God will curse and punish all disobedient, rebellious, and unthankful wretches, and such as envy, despise, mock, dishonour, vex, discomfort their betters.

6. I will put away all wrath, anger, violent paſſion; and will beware of all quarrels, diſſentions, batteries, wicked thoughts, words, deeds; all ſecret plots, deſigns, and enterpriſes which may any ways prejudice or endanger the life, limbs, ſafety, health of my Neighbour. I will abhor hatred, malice, purpoſes to revenge my ſelf, and endeavour to keep my ſelf incent and free every way from the innonocent blood of others, even of mine enemies. I will neither be principal or acceſſory, either by neglect or doing any thing againſt any mans life. The health, peace, ſafety, life and blood of my Neighbour ſhall be as precious to me as mine own. I will be patient, meek loving kind, peaceable, ready to be reconciled, forbear, ſuffer long, forgive, and every lawful way ſeek to preſerve and keep the life of my Neighbour as mine own.

7. I will abhor all leud, wanton, unchaſt thoughts, purpoſes, words, deeds, geſtures, apparel, books, immodeſt company; all adultery, whordom, fornication, inceſt, and other kinds of uncleanneſs. And becauſe idleneſs, gluttony, drunkenneſs, and all other kind of intemperance give advantage to the Devil to tempt us to this ſin; therefore I will take heed of them,

and all other things which may be cauſes and occaſions of the ſame. Mariage with me ſhall be honourable, and the mariage bed undefiled. My thoughts, words, deeds, geſtures and cariage ſhall be chaſt; and ſeeing my body being redeemed with a price, ſhould be a member of Chriſt, and the Temple of the Holy Ghoſt, I will not defile and diſhonour it. I will endeavour chaſtity in body and ſpirit, in mariage or ſingle life; I will not joyn with any other in this ſin, and ſo bring the judgments of God upon me.

8. Seeing God hath made the Earth and the fulneſs thereof, given it to the Sons of men, diſpoſeth and diſpenſeth of theſe Earthly goods as it pleaſeth him; maketh rich and poor, and giveth to men ſomething that is juſtly their own: I do therefore renounce all unjuſt thoughts, words, deeds, which tend unjuſtly to endammage and impaire the eſtate of my Neighbour. I will neither by fraud or force, ſecretly or openly take away or detain that which is anothers right. I will not be unjuſt to any man, nor unmerciful unto the poor, the fatherleſs, the widow, or any that are in need, and cannot help themſelves; and I will endeavour to deliver them out of the hand of ſuch as do oppreſs them. And that

I may be free from this ſin of injuſtice, I will ſhun idleneſs and prodigal courſes, and vain and unneceſſary expences. I will not be covetous, and uſe any unlawful means to enrich my ſelf; neither will I be improvident, or unbelieving, or immoderately, or inordinately careful. I will not be unjuſt, or unfaithful in my contracts, commerce, and dealing with other men: nor careleſly waſte my eſtate by gaming, unneceſſary law-ſuits. or raſh ſure.iſhip. I promiſe to be juſt, honeſt, faithful in all my dealing, give every man his due, reſtore that which is unjuſtly taken away; withhold no mans goods truſted in my hands. I will rather loſe then gain to the wrong and dammage of another man. I will not only be juſt, but merciful and charitable to the poor and needy, and eſpecially to the indigent and perſecuted Saints of God, and to them I will be liberal according to mine ability. I will be careful that God, the Church, the State, and every private perſon may have their due. And that I be not tempted to injuſtice, I will painfully labour in ſome honeſt way that I may maintain me and mine; and will be frugal, moderately ſparing, provident, and uſe juſt and lawful means of getting and keeping a competent eſtate, I will be content with

little,

little, and truſt in God for theſe earthly neceſſaries.

9. God hath appointed in all Common-Wealths Courts of Judicature, to relieve the oppreſſed, right ſuch as are wronged, puniſh offenders, and rightly judge all cauſes, and determine all controverſies. And the end of all judgment is juſtice; and one means, and the ſame principal, tending to that end is evidence, which often depends upon witneſſes; therefore I promiſe neither as Party, Plaintiff, or Defendant, nor as Witneſs, nor Juror, nor Solicitour, nor Atturney, nor Advocate, or Counſellour, nor Judge, nor Regiſter, to cauſe men to believe that which is falſe, conceal the truth, oppoſe a juſt cauſe, or by forgery, neglect, infidelity, out of malice, fear, favour, partiality, covetouſneſs, go about to hinder or pervert juſt judgment. I will endeavour to diſcover the truth, to oppoſe the unjuſt cauſe of a friend, promote the juſt cauſe of an enemy or ſtranger. I will uſe all means both by my ſelf and others to do what I can, to take away all needleſs and unjuſt delays, help the helpleſs, puniſh offenders, right the innocent, and endeavour to my power that juſtice and judgment may have a free paſſage and flow down like a mighty ſtream.

I will pray for juſt Judges, and for integrity in all ſuch as act in judicial proceedings.

10. Many times it falls out that my Neighbour hath ſuch things as I want, or ſomething better then I have; is in a better condition then I am, and in proſperity, when I am in adverſity; and then ſuch is, or may be the corruption of my heart and ſelf-love, that I begin to envy him and covet that which is duly his, and I have no right unto. And out of this envy, and coveting that which is another mans, much wickedneſs, if not prevented, may be committed. Therefore I promiſe and vow by the help of Gods grace to mortifie and ſuppreſs betimes theſe envious thoughts, and unjuſt covetings, will be content with mine own eſtate though poor and mean; I will neither envy anothers proſperity, nor rejoyce in his Adverſity. But I will love my Neighbours as my ſelf, rejoyce with them that do rejoyce, and mourn with them that mourn, and will be inwardly touched with their miſery. I will ſeek their temporal and eternal good, relieve mine enemies, do good for evil, and overcome evil with good, pray for them that deſpitefully uſe me, bleſs them that curſe me, think none evil, and have charitable

thoughts

thoughts till I have evidence of the truth to the contrary. I will endeavour to reform ſuch as do amiſs, and wander out of the right way. I will do all the acts and good offices of love, and will not do any thing contrary to true love and charity. Thus I will love, not only my private but my publick Neighbour, and I will not deny it to ſtrangers or enemies: and out of this love will endeavour to do as I would be done unto, and be perfect as my heavenly Father is perfect, and follow the example of my deareſt Saviour.

Theſe are the moral Laws of my Saviour, which by my Baptiſm I am bound to obſerve. By them I underſtand my ſins to be many, and grievous, and my ſelf guilty, and liable not only to temporal but eternal puniſhments; even the regenerate Children of God cannot obey them perfectly; but have their failings, and ſometimes grievouſly fall, ſo that by the works of the Law no man living can be juſtified; yet this is my comfort, that my Saviour by ſuffring for theſe my ſins, hath made them pardonable, and the puniſhments deſerved by them avoidable. And he not only dyed for mine offences, but roſe again for my juſtification, makes interceſſion in heaven, and pleads his blood for all penitent ſinners.

ners. These things I verily believe, and according to this belief I rely upon my Saviours propitiation and intercession; and renewing daily my supplications before the Throne of grace, hope to obtain remission of all my sins against this Law and his other commands. I acknowledge it a great unspeakable mercy, that my God hath made faith, and not perfect obedience the condition of life. As this Law doth discover my sins, so it is a rule of my life; and as I will renew my repentance daily, and seek remission of sin past so I will daily pray for the sanctifying power of his Spirit to write these Laws more and more in my heart, to strengthen me against all temptatations, enable me to observe them willingly and with delight; beseeching him to accept my poor endeavours, and to look upon me as washed in the blood of my Saviour.

There is another positive and ceremonial Law of my Saviour, which I by Baptism am bound to observe together with these morals; and that is the Sacrament of the Eucharist, which is to be Celebrated by all Christians to the worlds end, in remembrance of the Sacrifice of Christs death. Therefore I promise with an humble, penitent, and believing heart to come unto

unto this heavenly Table, when I am invited and called to eat the bleſſed Bread in remembrance of my Saviours body, which was broken and offered for me, and drink of the bleſſed Cup in remembrance of his blood, whereby the New Covenant is confirmed, as being ſhed for the remiſſion of my ſins. And as my God by his Miniſters giving this Bread and this Cup, doth ſeal and confirm anew his promiſes unto me to ſtrengthen my faith and hope, ſo I will by receiving theſe Elements according to the firſt inſtitution, ſolemnly renew and confirm my engagement for the performance of the conditions of the Covenant, and thereby I will teſtifie my union with the Church, my charity to all, my thankfulneſs to Chriſt, and will never forget his unſpeakable love to my poor ſoul, manifeſted in his ſacrifice of everlaſting vertue, and will hope according to the integrity of my heart, though my failings be many, that he will increaſe my graces and heavenly comforts upon the receiving of the ſame.

Chap. 8.

Of Prayer, one of Christs Commandments.

Sect. 1.

PRayer is a duty required in the moral Law of God, especially as it is understood Evangelically: and is to be used both by every Christian both in private and publick, and also by the universal Church whilst Militant on Earth, untill it become triumphant in Heaven, when all prayers shall be turned into praises, and petitions into thanksgiving. Its a part of Gods worship both moral and ritual, for neither Word nor Sacraments can be rightly dispensed without it: and this is the reason why it takes up so great a part of our Liturgies and Forms of Worship. To pray alwayes is one of Christs Commandments, and without prayer we can neither observe his Commandments, nor persevere in our profession, because without prayer we cannot expect grace, which is necessary to enable us to do both. And because it is a continual, a necessary, and an excellent piece of service, I intend to

speak

ſpeak of it more particularly and diſtinctly. And for order ſake I will

1. Premiſe ſome generals.
2. Expound the Lords Prayer.
3. Reduce the matter of it into a form of a Prayer.

1. Prayer may be deſcribed thus. Its a part of Gods Worſhip wherein we repreſent our minds unto God. As it is a part of Gods Worſhip, its to be ranked amongſt the duties of the firſt Table, and in ſeveral reſpects to be referred to the ſeveral commandments of it. It looks at God as ſupreme Lord of infinite and eternal excellency and perfection, as all other religious acts do; yet it conſiders in God ſome particular perfections more then others, as ſhall be ſhewed hereafter. The more particular nature of it is a repreſentation of our minds to God. The matter therefore is ſomethi g in our minds, which we deſire and purpoſe to make known to God; and the act of it is the repreſentations of theſe to his glorious Majeſty. Therefore the School-men make prayer to be an act of the underſtanding, preſuppoſing the heart firſt affected with thoſe things which are the matter of our prayers, which were nothing to purpoſe without the affection of the heart, which may be ſaid to animate

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and give life unto them; yet we muſt not think that we can inform God (who knows our thoughts afar off) of any thing which he is ignorant of. Therefore the intention of prayer is not only to honour him, but to move and affect him with the matter repreſented. This is the nature of prayer largely taken, ſo as to include in one continued Speech, Petition, Praiſe, Thankſgiving. Therefore praiſe and thankſgiving are ſaid to be parts of prayer, which in reſpect of the repreſentation of our minds is ſaid to be a ſpeaking unto God, and a conference with him: For in all theſe we addreſs our ſelves to God, approach to his Throne, and expreſs our minds unto him, and pour our hearts out before him. Petition aſcends, mercies deſcend, praiſe and thankſgiving are returned unto him again. Prayer ſtrictly taken, is an humble preſentation of our petitions unto God as able and willing to effect them. This may be made either unto a a falſe God or the true God: and to the true God either according to the Law of Nature, or the Light of Grace; and that either implicitly in the name of Chriſt as before his Aſcenſion, or explicitly as after. They muſt be made eſpecially by us Chriſtians in the name of Chriſt, who by his blood

hath ſatisfied Gods juſtice, made him propitious, the Throne of grace acceſſible, hath merited all mercies, promiſed to be our Advocate, and to ſollicite our cauſe in heaven, and procure for us whatſoever we ask in his name. They muſt alſo be made by the Spirit, who alone doth ſanctify us and qualifie our hearts for this duty, and enables us to perform it ſo as that it may be effectual, and when we knew not how to pray as we ought, he ſtirs up in us ſighs, and groans, which cannot be uttered; by which he makes interceſſion for us to the Father, who not only underſtands theſe dark expreſſions, but is much moved and affected with them: So that a Chriſtian effectual prayer is a preſenting of our petitions to God the Father, in the name of Chriſt by the Spirit! And how powerful muſt that prayer be which is offered to the Father in the name of his Son, by the power and grace of his Spirit! A prayer may be made inwardly in the ſoul, without any words of the mouth, and it may be ſo qualified as to prevail very much with God, who principally looks at the heart. It may be made outwardly, and that without any underſtanding, ſenſe and inward affection: and this is but a Carkaſe of prayer, and not regarded of God, though

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delivered in moſt excellent expreſſions, and as it were in the language of Angels. This outward prayer, whether ſaid or ſung, in Proſe or Verſe, if made in publick or in company, muſt be in a language, and in terms more eaſily underſtood by the people with whom we pray, that they may ſay *Amen*, which they cannot, if they underſtand not. And though they underſtand, yet if their heart be not affected with the matter, and rightly diſpoſed towards God, its to no purpoſe. For all outward prayer ſhould be joyned with the inward, and iſſue from an heart rightly diſpoſed. A prayer of a righteous man may ſometimes be ineffectual, becauſe its not made by him as righteous.

Sect. 2.

Theſe things concerning prayer in general obſerved, I proceed unto the Lords prayer; we find many particular prayers, praiſes, and thankſgivings in the Scripture, and many forms both for publick and private devotion taken out of this bleſſed Book; yet all theſe ſeem to be but ſo many branches of that excellent form, which our Saviour taught his Diſciples, wherein he contracted the ſubſtance of all lawful

prayers, and that in an excellent method. It was taught and prescribed in the days of his humiliation, and was suitable unto their present light and condition. For herein he gives no direction how to ask any thing in his name: and the reason was, he was not yet glorified, nor made Advocate general in heaven, nor possessed of his glorious Kindom. This may seem to be intimated in that petition, *Thy Kingdom come.* For then to him and so to them it was to come. In it we may observe

1. The Entrance or Preface.
2. The Body and Matter.
3. The Conclusion.

In the entrance we may take notice of

1. The parties who must perform this duty.
2. The parties for whom } Prayer must
3. The party to whom } be made.
4. The qualification of the Prayer it self.

1. The parties who must perform this duty, are persons living on Earth, who have not lost their interest in God, upon whom all and every one depends; and our necessities are many and great, and prayer is ordained as a means whereby all things we need may be obtained, and that more certainly, because we have a promise.

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Beſides its an univerſal command, and all men are bound in that reſpect to pray, and by prayer to worſhip and glorifie God. For by it we acknowledge that God is the ſupreme Lord, the fountain of all goodneſs, the Father of mercies, willing freely to give us what we need; and that we are miſerable and indigent perſons, and that God is no ways bound to relieve us or ſupply our wants, but only he promiſed to hear and help, and this promiſe was freely made. Some will not pray, ſome cannot; ſome can pray but not effectually; yet all theſe are bound to pray, and therefore their ſin or miſery muſt be very great.

2. The perſons for whom we muſt pray, are our ſelves and all others, who are capable of any benefit by our prayers. For we are directed to ſay, (*Our Father*) and in this word (*Our*) we include our ſelves and others too. As we muſt love our Neighbour as our ſelves, ſo we muſt pray for our Neighbour as for our ſelves. And by Neighbour we muſt underſtand, not only our acquaintance and friends but ſtrangers and enemies. For we muſt pray for them which deſpitefully uſe us. So Chriſt prayed for ſuch as did Crucifie him; ſaying, *Father, forgive them, for they know not what they do*; yet as we muſt love ſome more then

others, ſo we muſt pray more eſpecially for ſome then others, moſt of all for the Church and our perſecuted Brethren. For Chriſtian charity in our prayers doth enlarge it ſelf, and abhors partiality and ſelf-love.

3. The perſon to whom we muſt pray is God and God as our Father in heaven. Father is a word of power and pity; Father in heaven is a term of ſupreme power and infinite pity. And if all the power and pity of all Fathers, even the beſt, were united in one, yet all were nothing to the pity and power of our God. This father loved us, and gave his Son for us, when we were enemies, and called us, when we were dead in ſins and treſpaſſes; greater love never was manifeſted to any creature, and greater love to any creature there cannot be. And how much muſt he love us, when once we begin to love him as our God! What cannot a Father in heaven, what will not a father in Chriſt do for his Children? ſeeing in him meet in one power and pity, might and mercy, greatneſs and goodneſs, which include all his perfections. Thus we muſt conceive of God, to whom we addreſs our ſelves, to whom we direct our prayers.

4. The qualifications of prayers are many.

ny. 1. One is faith, whereby we believe that he is preſent in all places at all times; hears all prayers, knows all things, and with what heart we pray; that he is juſt, holy, wiſe, of infinite goodneſs, and unſpeakable mercy in Chriſt, who makes interceſſion for us in heaven; that his power is Almighty, and his dominion over all things is ſupreme. 2. In reſpect of his infinite and eternal excellency and ſupreme dominion, we muſt come into his preſence with all humility and reverence, adoring his eternal Majeſty. 3. As he is holy, we muſt be holy, and draw near with pure and upright hearts. 4. As he is juſt, we muſt petition for juſt things. 5. As he is a father, we muſt be obedient Children. 6. As he is full of love, ſo we muſt pray in charity and love towards others. 7. As he is Almighty and Almerciful in Chriſt, in whom he hath promiſed all things, we muſt pray in greateſt confidence. 8. Becauſe our neceſſity is great, and we ſeek great and neceſſary things from him, ſo we muſt be inſtant, importunate, wraſtle with him, and not let him be quiet till he hear, help, and bleſs us.

Sect. 3.

In the body of the prayer we must observe the method and excellent order, to which he hath reduced all matters to be prayed for. To understand this, we must consider that he hath made two general heads and parts of petition: the 1. Of supplication, the 2. Of deprecation. In the former we petition for all good we can justly desire: In the latter we seek deliverance from all evil, whereunto we are subject. The good we pray for is spiritual or temporal, the spiritual respects Gods glory in 1. (*Hallowed be thy name*) or our spiritual happiness in the coming of his Kingdom. 2. In doing of his will. Temporal good we pray for, when we say, *Give us this day our daily bread.* Deliverance from evil is two-fold, either from sin or affliction. The evil of sin is either guilt of sin past, or temptation to sin in time to come. The former we seek in these words, *Forgive us our trespasses as we forgive them who trespass against us.* The latter in these, *Lead us not into temptation.* Deliverance from evil we pray for when we say, *Deliver us from evil.*

Sect.

Sect. 4.

We begin our petitions with these words, *Hallowed be thy Name*; where by name we must understand the excellent Majesty, and supream dominion of God our heavenly Father; in respect of which all honour, glory, power and praise are due to him, and ought to be ascribed unto him by men and Angels for ever: yet all this doth not make him more glorious and excellent then he is in himself: for what can be added to that which is infinite? This excellency and supream dominion we profess to believe in the first Article of our Creed, and promise to acknowledge in the first commandment of the moral Law. And here we pray for the universal acknowledgement in the first Petition; for such must be our respect to him, as that above all things his name may be glorified: therefore in these words we pray that his name and supream excellency may be manifested more and more, both by his ordinary and extraordinary works of creation and providence; and also by his blessed word, especially by the Gospel of Christ. 2. That being manifested to us and to all others, it may be more and more clearly known. 3. That being known, we

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and all others may acknowledge it, and ſubmit with all our hearts to him as ſupream Lord; and that he may be glorified in the eternal deſtruction of ſuch as will not honour him as ſupream Lord. In theſe words we pray againſt all Atheiſm, Idolatry, Profaneneſs, Rebellion, Apoſtaſie, and the uſurpation of divine power.

2. We pray, *Thy Kingdome come*, where we have 1. A kingdom. 2. The coming of it. 3. A petition for the coming of it. Gods Kingdom is two-fold, 1. Univerſal and generall over all. 2. Special over men. The latter here is meant; this ſecond Kingdom reſpects men as ſinful and ready to periſh; yet as having ſome hope of ſalvation by the redemption of Jeſus Chriſt; therefore its the kingdom of God Redeemer, looking upon man as firſt redeemed, and ſo ordinable unto everlaſting ſalvation: for ſinful mans happineſs begins in Gods love, which moved him to give Chriſt to death for the expiation of our ſins: for this was the laying the foundation of eternal life. The coming of this kingdom is the exerciſe of his power to make redemption effectual, for then this kingdom comes to any perſon or perſons, when God Redeemer begins to reign by his Word and Spirit, and by them calls men to repentance and faith.

faith. The end whereat this government aims is the ruine of all enemies, and the eternal peace of all such as shall submit unto his power, and continue to be loyal and obedient subjects. Thus God did alwayes reign since the first promise of Christ made unto *Adam*, but this reign advanced and became more glorious after that Christ was set at the right hand of God, sent down the Holy Ghost, revealed the Gospel, and it shall be consummate when all enemies shall be subdued, and Gods chosen Saints fully and for ever glorified. Some make two degrees of this Government; the first of grace, and the second of glory: The one begins with our first conversion, the other with the resurrection. In this petition therefore we do not seek of God the coming of Christ, nor the conquest of Sin and Satan upon the Cross, nor of death by his resurrection, nor his exaltation to the right hand of God, nor the beginning of his reign: for all these are past. But we pray that our heavenly Father would, 1. Send his Ministers with the Gospel, and the power of his Spirit into all nations, *who sit in darkness, and the shadow of death*, and contrive the means of conversion to all people who enjoy them, and in particular to us. 2. That he would make these means ef-

effectual to the converſion of many. 3. That he would juſtifie, ſanctifie adopt all ſuch as are converted. 4. That he would do theſe things more and more till he hath ſubdued all ſin in them. 5. That he would haſten to ſubdue death, the laſt enemy, by the reſurrection; and the laſt change of mortal bodies. 6. That all enemies being conquered, he may reign perfectly, and that when Chriſt hath delivered up the kingdom, God may be all in all his Saints, and give them perfect holineſs, full joy, and peace everlaſting. 7. That he would by degrees, and at laſt totally and finally deſtroy all the power of Satan, Sin, Death, wicked men which oppoſe our ſalvation and eternal peace. The principal thing deſired is firſt eternal life, then all means which conduce unto the end. The principal effect of this government is deſtruction of rebels and enemies, and the converſion and ſalvation of his people. To this head may be referred all petitions for the ruine of Babylon and Antichriſt, perſecuting enemies, both open and ſecret, for good Magiſtrates, Miniſters, and Governours in Church and State; for powerful preaching of the Goſpel, for good diſcipline, and due adminiſtration of the Sacraments: and here is to be obſerved, that the more his kingdome

comes, the more his name is hallowed and glorified.

3. Yet becauſe no man can enjoy the benefits, peace, and priviledges of any kingdom, though never ſo excellent, except he will ſubmit unto the power of the Prince, obſerve his Laws, and do his will; therefore that we may attain to the eternal peace and felicity of this kingdom, we pray that the will of our heavenly Father may be done: where we have,

1. The will of God.
2. The doing of it.
3. The manner or pattern of doing.
4. The thing petitioned for in theſe words.

1. The will of God is ſometimes his decree, ſometimes his command, or law; this will here intended is not his decree, but his law: the matter of the decree is ſomething that God will do; the matter of the command is ſomething that man muſt do: and the effect of this will once ſignified, is the obligation of man unto obedience, or upon diſobedience unto puniſhment: and by this will here is meant the Laws of God Redeemer in force under the Goſpel. And theſe Laws by ſome are reduced to repentance, faith, obedience to Gods Laws, continued after our firſt faith and converſion:

and

and this according to the parts of the vow made in Baptism. All well ordered Kingdoms have their laws, which all such as will be admitted subjects, or will receive protection and enjoy the privileges of that Government, must observe. And so it is in the Kingdom of God Redeemer; and these Laws are moral, yet Evangelically understood, or positive and ceremonial. The moral are fundamental or superstructive. The fundamental is that which requires subjection and fealty to the Soveraign Christ Jesus, and submission to his power; the superstructive are such Laws moral as are grounded upon this; such are all the Commandments following the first. And whereas some understand this will as well of the Executive will, as the Legislative; yet thats not proper, though true in some sense.

2. To do this will, doth presuppose that the Laws be published, and that by the same the will of God be made known, that none but such as are negligent or wilful, may be ignorant. This being presupposed, 1. We must have a certain knowledge of the will of our heavenly Father. For if in every action of a man as he is a man and a rational creature, knowledge be requisite and necessary, much more

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in this obedience. To do that which is commanded by God, and not to know its Gods command, is no obedience unto God. 2. After this will is once known, there muſt be a free and full conſent and ſtedfaſt reſolution for to conform unto it, and that not only becauſe the commands of God are juſt, and holy: the doing them is pleaſing unto him, and beneficial unto man; but for this very reaſon, becauſe we know them to be the commands of God. 3. Becauſe neither of theſe can be done except we renounce our own conceits, imaginations, luſts and corrupt inclinations of our own hearts; therefore we muſt reſign up our underſtandings to the wiſdom, and our own wills wholly to the will of God. 4. This doing doth not ſtay and reſt in knowledge and good affection, but muſt proceed to endeavours, and, if our power fail not, to the doing, proſecuting and finiſhing of the things commanded; for our obedience ſhould reach to the full meaſure of the command. 5. This will is obſerved, not only in doing good, but in ſuffering evil, and that with patience and thankfulneſs. 6. We muſt ſubmit unto the executive will of God, and be content therewith, even then when the works of Gods providence do croſs us, and ſeem to

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be contrary to his Laws. For they may ſeem ſometimes to be ſo, though they never are ſo; yet they may be above theſe Laws, and beyond the reach of our underſtanding. No man can do this will by nature except he be regenerate by grace. And becauſe our knowledge is imperfect at the firſt, and our ſpiritual ability poor, therefore we muſt improve them more and more.

3. The manner how this will muſt be performed, and the meaſure of our obedience, is expreſſed by a pattern given us in heaven. For we are taught to pray, *Thy will be done on Earth as it is in Heaven.* This implies, that God hath ſubjects in heaven. 2. That theſe do his will more perfectly. 3. That we muſt follow this example, and aim at that perfection. Theſe ſubjects are not the ſtars and lights of heaven as ſome do underſtand the words: Though its true that theſe obſerve a conſtant regular motion, according to an order preferred in the creation, and never were exorbitant or ſwerved from the rule ſince the beginning. Only if God do command them to ſtand, they ſtand; or go back, they go back; or withhold their light, they refuſe to give it. But theſe are not intelligible creatures or capable of Laws, yet they

they may be wineſſes againſt us, confound us, and make us for ever aſhamed of our diſobedience. Therefore the words are meant of Angels, which are Spirits intellectual, and moſt noble creatures, and their proper place is heaven; and therefore ſtyled in Scripture the Angels of Heaven. Of theſe its written, *That they doe Gods Commandments hearkning to the voice of his pleaſure*, *Pſal.* 103 20. The perfection of their obedience is in this, that they never ſinned, but always obeyed God from the firſt moment of their creation. They did Gods will. 1. Always and in all times. 2. They did it in all things. 3. They did it freely, readily, and wth joy and delight. 4 They did it in the higheſt degree of their perfection. So that their obedience was conſtant, univerſal, free, and perfect. This example we muſt follow, ſtriving to attain their perfection, though we cannot reach it, and never reſt till God hath fully ſanctified us, and made us perfectly righteous and holy as they are. This pattern doth not exclude that of Saints and Martyrs, though it come ſhort; yet we have a more excellent and glorions example of Chriſt, which is more perfect then that of theirs, becauſe they never denied themſelves, and bare the Croſs as he did.

4. In these words; 1. We confess our ignorance, errours, blindness, corruption, inclination to sin, averseness to good, and our impotency, which by nature is such, that of our selves we can do nothing. 2. We pray for Gods preventing, regenerating, cooperating, assisting, and consummating grace, and that he would enlighten us, inspire and sanctifie us so, that we may clearly understand, and effectually do his will from our hearts, aiming at his glory. 3. That he would sanctifie us more and more, that we may daily improve our knowledge and obedience. 4. That he would strengthen and assist us continually, that we may persevere in an universal obedience to the end. This sanctifying grace we desire as merited by Christ, to be given us by the Spirit according to his promise; yet we do not expect it so from him, as though he should do all things, and we do nothing; we must use the means he hath appointed, exercise the power he hath given us, hearken unto the Doctrine of the Gospel, meditate in the same, and continually pray for his assistance; we must be diligent, careful, watchful, continually depending upon him. To this position we may and must refer all the prayers of Gods Saints recorded in Scripture, wherein they seek

ſeek of God, knowledge, underſtanding, wiſdom, faith, charity, and all other heavenly vertues, with the increaſe of them, and Gods perpetual aſſiſtance and direction. And though our perfection be very little, our imperfections many, yet we muſt deſire and endeavour to be perfectly obedient to the end.

4. We pray; *Give us this day our daily bread*: In the former part of this form of prayer we ſought of God ſpiritual bleſſings, and ſuch as tended more immediately to Gods glory, and our ſalvation: And in this we ſue for temporal mercies, and the neceſſary comforts of this life, whilſt we are ſeeking a better; and the order here obſerved by our Saviour doth teach us that we muſt prefer ſpiritual graces before temporal bleſſings, and ſeek Gods Kingdom, and his righteouſneſs firſt: which if we do, we may more certainly expect our daily bread, according to his promiſe. In the words we have

1. Bread.
2. Our daily bread.
3. This day.
4. Our petition for this to be given us.

1. By bread is meant all neceſſary comforts of this life, which are given us, that

we may more chearfully and freely without distraction serve our God, seek his kingdom, and do his will. Bread which is the staff of life, and hath great affinity with mans body, is onely named to signifie that we must not seek unnecessary dainties, rarities, variety, superfluity, and abundance to expend them in maintaining our pride, pomp, and pleasure. These necessaries signified by bread are private or publick, temporal commodities, goods, blessings, as health, food, raiment, house, lands, cattle, and other things whereby mans life is preserved; and also good government, peace, seasonable and plentiful times, safety, quiet, enjoyment of that we have, and Gods blessing upon our labours.

2, *Our daily bread*, that is the bread of our indigency, which we daily want; so the Syriack: our bread for to morrow, so the Arabick: our food of every day, so the Ethiopick, our bread which is necessary for the day. The meaning of all is, that by daily bread is meant a competent portion of necessaries fit for the preservation of our lives; so that we need not perish, or be distracted with fear of want.

3. *This day*, that is the present time of our life, and doth imply that our life is not long, neither must we expect to live many dayes;

dayes: and though we have not proviſion beforehand, but from hand to mouth, as the proverb is, yet we ſhould be content, and truſt in God; we muſt not perplex, or diſtract our ſelves with thoughts of future times, nor promiſe to our ſelves long life, and torment our ſouls with needleſs and ineffectual cares, as though we had no faith, no Father in heaven, no Intereſt in him, or think that he that feeds the Ravens who make no proviſion for time to come, nor have any thing laid up in ſtore, will be ſo careleſſe of us as to ſee his children want bread.

4. We in theſe words petition our heavenly Father to give us this bread. This implies, 1. That we have nothing, not one morſel of bread but from our God. 2. That he gives us this, and all things neceſſary, freely; we do not deſerve or buy it, but beg it at his hands; therefore 1. we ſeek it of him by prayer for our ſelves and others. 2. That he would continue to provide for us ſtill. 3. That he would bleſs that which he gives, and we poſſeſs, unto us; for if he give it not, we have nothing: if he continue it not, its eaſily took from us; and though we be as rich as *Job*, yet we may be as poor as he was in a day; have much this hour, and have nothing the next; and

that our beſt and moſt wholeſome food without his bleſſing can do us no good. 4. We pray that God would deliver us from diſeaſes, ſickneſſe, famine, nakedneſſe, ſword, oppreſſion, drought, inundation, unſeaſonable times, and all ſuch things as deprive us of our daily bread: and becauſe we never knew what want of bread is, nor ever conſidered how much we depend for theſe things upon our God; therefore we ſo little prize theſe earthly comforts, and are unthankful for theſe mercies. 5. We muſt with our prayers labour, and uſe lawful means for the attaining of theſe things, be provident, frugal, liberal, charitable, and expend as much as we can ſpare in pious uſes: and then that Father who will give us eternal, will ſurely give us temporal bleſſings; he that will give us an heavenly kingdom, will give us earthly neceſſaries; and he that hath given us Chriſt, will with him give us all things.

5. We pray for forgiveneſs of our ſins in theſe words, *Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.* Here begins the deprecatory part of this prayer, whereby we ſeek deliverance from evil, and that which is contrary to our happineſs. This kinde of prayer is ſometimes joyned with weeping, faſting, complaints, lamentati-

tations, and confeſſion of ſins. The firſt evil is that of ſin paſt, which remains in the guilt; for to underſtand this petition we muſt conſider,

1. Treſpaſſes.
2. Our treſpaſſes.
3. The forgiveneſs of treſpaſſes.
4. The party forgiving.
5. The party capable of forgiveneſs.

1. By treſpaſſes we muſt underſtand ſins and diſobedience to Gods laws: the word which in St. *Mathew* ſignifies debts, is expounded in *Luke* by a word which ſignifies ſins, and all ſins are debts; or rather contract debts: for firſt we owe unto God obedience, and by the law are bound to perform it: but if we pay not this, but prove diſobedient, we run into another debt, and owe a puniſhment to God; and by the ſame law are bound to ſuffer it: for we are bound unto obedience by the precept, and to puniſhment by the commination of the law. When ſin is once paſt, the guilt thereof, which is an obligation unto puniſhment, remains. The puniſhments which man deſerves, and God doth threaten, are not onely bodily and temporal, but ſpiritual and eternal: The reaſon and cauſe why ſin doth render the ſinner liable to the diſpleaſure of God, and to ſo many and fearful

penalties, not onely of the loſs of all thoſe mercies God hath promiſed, but of ſuffering of all thoſe evils God doth threaten, is becauſe it is ſo baſe and vile, and ſo unworthy and unbeſeeming ſo noble a creature as man is by Gods creation, that it muſt needs offend God, pollute man, and debaſe him very much: its contrary to Gods juſtice and holineſs, and includes in it a contempt of Gods power and of his law, which is a mirrour of wiſdom and righteonſneſs. The ſins of men are many, and of different ſorts; there is ſin original, ſin actual, ſinne of omiſſion, ſin of commiſſion, ſin againſt the law of nature, ſin againſt the law of grace, and a great inequality between theſe actual tranſgreſſions; ſome leſs, ſome more hainous, and ſuch as may be ſeveral wayes fearfully aggravated; and the more of will there is in any ſin, the more grievous it is.

2. Theſe ſins and treſpaſſes are ſaid to be (Ours) ſo that we are chargeable with them and puniſhable for them. For though the Devil may tempt us, yet he cannot force us, cannot neceſſitate us. Though our wants, defects, and imperfections be many, and our corruptions, what by nature, what by cuſtom, be great, yet they are ſome ways from our ſelves. And

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we make our ſelves guilty by conſent, ſo that our hearts are the chiefeſt ſubject, and alſo either the ſole, or principal, or acceſſary cauſes of our ſins. This conſent appears by our continuance in them, or return unto them; and that eſpecially, when we contrary to the light of nature, the law of God, and other means and motives of repentance walk according to the imaginations and luſts of our hearts. Therefore we muſt ſay *Our treſpaſſes*, that we may charge our ſelves, and juſtifie God.

3 The *Forgiveneſs of ſins*, the freeing of the party ſinning from the ſad and woful conſequents of ſin, and eſpecially from the guilt, and ſo from the puniſhment; in this reſpect its called remiſſion, or abſolution, looſing, becauſe pardon takes away the obligation untopenaly. This act of forgiveneſs preſuppoſeth firſt, that ſin is pardonable, and that without any violation or breach of juſtice; yet according to the rules of Gods proceeding with ſinful man, this cannot be without ſatisfaction made unto divine juſtice. Therefore God to ſignifie that he was juſt and hated ſin, yet willing to ſhew mercy to the ſinner, required the bloody ſacrifice of his deareſt Son to be offered without ſpot unto his eternal Majeſty, before he would grant that any ſin

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of man ſhould be pardonable; and this blood muſt be pleaded by Chriſt in heaven before he would actually pardon any. Neither would this blood-ſhed pleaded be accepted for any but ſuch as were penitent, and believing, and did rely upon this ſatisfaction and interceſſion. And this freedom from guilt doth not leave the party pardoned under the dominion of ſin, which is the greateſt penalty, but is always joyned with ſanctification of the divine Spirit, without which remiſſion is to little purpoſe; becauſe the root of ſin remains, and will be a cauſe of new ſin, which will make man puniſhable again; when man is thus pardoned and purified, the greateſt cauſe of ſhame, of fear, of grief, is taken away, Gods wrath averted, the ſinner reconciled, adopted and in a ſtate of ſalvation, of peace, and joy, in hope of everlaſting life. There is no ſin but is pardonable in reſpect of Chriſts death, Gods mercy, and the general promiſe; yet upon impenitency and unbelief no ſin, not the leaſt ſhall actually be pardoned. There are ſome ſins ſo hainous and ſo directly contrary to the blood of Chriſt and the holy Spirit, that no benefit can be expected from the blood, nor any hope of repentance to be wrought by that Spirit, which was never promiſed to renew

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ſuch perſons. Theſe are ſins to death, for which we muſt not pray. By forgiveneſs we are freed from the eternal puniſhment by way of prevention, from preſent puniſhment lying upon us by way of removal.

4. The party which can forgive, and to whom we ſue for pardon, is God, yet as atoned and propitiated by the blood of Chriſt. This is proper unto him; for as he is the ſupreme Lawgiver, ſo he is the ſupreme Judge, whoſe peremptory ſentence is irrevocable; from him lies no appeal; who only knows the hearts of men ſeeking pardon, who alone can free not only from temporal but eternal puniſhments, and can execute his ſentence to the full, which none elſe can do. He may make uſe of men to declare his ſentence, and apply his promiſes to ſuch as by them being prepared may ſeem capable of pardon; yet their ſentence and abſolution on earth is ſo far good and valid, as he ſhall ratifie and make it effectual in heaven. This abſolution by ſome is ſaid to be only declarative, by others to be judicial; yet if it be paſſed by vertue of their commiſſion and according to the rules of that commiſſion from Chriſt, its judicially declarative. Therefore if

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man believe, Christ plead, the Church absolve, and God justifie, who can condemn? who can lay any thing to our charge?

5. The parties who being capable of remission, upon their prayers shall obtain mercy, are such as being conscious and sensible of their sins, are grieved, because they have offended God, hate sin, loath themselves, are willing to amend their lives, confess themselves guilty, offer the sacrifice of an humble and contrite spirit, rely upon the Death and Intercession of Christ, the promise and mercy of God, and are as willing to be merciful to their offending Brethren, returning unto them, as they desire God to be merciful unto them. These, and onely these, are they who shall be washed in the Blood of Christ, and justified before the throne of God, and being justified, shall have peace with God, and joy in the hope of glory. In these words therefore we in all humility and godly sorrow, confessing our sins, and daily renewing our repentance, do earnestly pray that God for Christs sake would forgive our many and grievous sins, turn away his wrath, receive us into favour, look upon us as his children, give us joy and comfort, seal unto us a pardon, by giving us his blessed Spirit of consolation, and sanctification, that so we be-

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ing delivered from the terrours of conſcience, the accuſations of the devil, the danger of hell, and fear of eternal death, may magnifie his mercy, and glorifie his name for evermore.

6. We pray, *Lead us noo into temptation, but deliver us from evil.* This petition is againſt ſin, and reſpects it as to come, and us as in danger to contract new guilt: for as before, ſo after our penitent and believing prayers made in this name of Chriſt, we have obtained remiſſion of ſin paſt, we may be tempted and overcome, and ſo ſin again: therefore we pray to be delivered from temptation. And here we muſt conſider,

1. What temptation is.

2. What it is to be led into temptation.

3. What we pray for in theſe words.

4. What it is to be delivered from evil.

1. To tempt in this place is taken in an ill ſenſe; and to tempt is to ſolicite and perſwade man to ſin, and diſobey the juſt and good, and holy laws of God: and ſeeing man is endued with underſtanding, and free-will, the way is to delude his underſtanding, and pervert his will by repreſenting that which is evil as good, and that which is good as evil, and by taking away the

the fear of punishment, and promising some happiness to follow, that so the understanding may assent to that which is false, and the will consent to that which is evil. Those suggestions are alwayes false and contrary to the holy Scriptures; and the thing perswaded unto, is against the laws of God, which alwayes should be the rule of our thoughts, words, and deeds: so likewise the swasives and motives are contrary to the promises and the comminations of the word. And if we be ignorant of the Scriptures, depraved in our hearts, or rash and inconsiderate, the tempter will have great advantage against us. The great tempter it the devil, that old subtle serpent who deluded our first mother *Eve*, perswaded her, that in transgressing Gods law, there was no fear of death, but cerrain hope of high advancement. As he is subtle, so he is malicious, restless, raging, knows our weakness, takes all advantages, and seeks our everlasting ruine. Besides the Devil, there are the wicked men of the world, who are his agents, who by their evil example, customs, laws, promises, threats, preferments, persecutions, and many other wayes seek to draw us unto sin: therefore if any person either fear men more then God, and temporal miseries more then eternal punishments,

ments, or love himſelf more then God, and the world more then heavenly glory and eternal life, then a little temptation will eaſily draw ſuch an one into tranſgreſſion. We are alſo ſaid to be tempted in this reſpect by our own luſt or concupſcence; for when any occaſion is offered, we are eaſily moved and overcome. Such is our ignorance and blindeneſs, that our underſtanding is eaſily deluded. Such is the corruption of our wills, that we are eaſily perverted. This makes us like tinder, and we take fire at every ſpark of temptation: nay, we are ſo vile by nature, that our own corruption inclines us unto ſin, and ſometimes when there is no temptation from without, carries us violently into iniquity.

2. To be led into temptation is not meerly to be tempted, but ſomething more; for one may be tempted, and yet be in no great danger, becauſe the party tempted may be ſo armed and prepared, that the temptation may be overcome, and that ſometimes with eaſe: ſo that in ſuch a caſe there is no great danger: but one may be ſaid to be led into temptation, when the party tempted is weak, or ſurprized, or deſerted, or over-powered, or brought into ſuch ſtraits, that there is great fear of a foil, and little hope of eſcape, becauſe of the ad-

advantage gained by the tempter, and disadvantage befallen the person tempted. In this case the danger is great, and the temptation difficult, if not impossible to be overcome. This is to be brought into the midst of potent enemies, plunged into the depth of great waters, and cast into the mouth of the Lion, and so sin is unavoidable.

3. In these words we pray 1. That God would so order all occurrences and events, that we may not be brought into straights; for this petition implies that nothing can come to pass without the providence of God, doiug or permittiug what he pleaseth, and ordering all events. Without his permission neither man nor devil can tempt us; without it Satan could not touch *Job*, nor be a lying spirit in the mouth of *Ahabs* prophets, nor enter so much as into the herd of Swine. And the event of all temptations depends upon his will. 2. That when we are too weak, he would restrain the malice and power of Satan, 3. That he would not suffer us to be secure, and so easily surprized. 4. That he would continually arm and strengthen us, that we may not onely resist, but overcome. 5. That he would not suffer us to presume upon our own strength, or despair of his assistance. 6. That he

That he would not desert us in the day of trial and great danger. 7. That he would so inflame us with the zeal of his glory, possess us with the fear of sin and his wrath, and the desire of heavens glory, that no earthly prosperity may much affect us, or any earthly affliction much daunt us; yet he requires that we acknowledge all our strength to be from him, that the issue of all temptations depends upon him, that renouncing our own strength we trust in him, that we continually watch and pray, and use all means to provide for our safety; and when we see and consider the fall of *David*, *Peter*, and other eminent Saints, how great cause haue we to fear and be careful! This must be our daily prayer, and our earnest petition.

4. To *deliver us from evil* may be understood to be a distinct petition from the former, or part of the same. In the former sense evil is not the evil of sin from temptation, but the evil of affliction. And in this sense we desire God so to perfect and bless us, as either to prevent the miseries, troubles, afflictions, and advertsities of the world; or if we fall into them, that he would sanctifie them unto us, for our spiritual good, give us strength to bear them with patience, and in the end deliver us out

of them, and haſten that day and time, when there ſhall be no ſorrow, pain, crying, but eternal peace and joy, when all ſorrow ſhall flee away, and all tears be wiped from all faces, yet though God by theſe doth chaſtiſe and try us, yet the devil by them takes advantage to tempt us unto many ſins, and diſcourage us in the wayes of godlineſs: So great is the frailty of man, that both in proſperity and adverſity he is in danger, and in both hath need to pray to be delivered from evil: therefore the wiſdom of God mixeth our joyes with ſorrow, and our proſperity with adverſity.

For thine is the Kingdom, &c. Some make this no part of the body, but the concluſion of the prayer. We finde not theſe words in *Luke*, nor in many Greek Copies, nor in the Arabick: and therefore it may be a queſtion whether our Saviour added them to this form of prayer or no: but ſuppoſe them to be the words of our Saviour, its doubted whether that be a form of Doxology, or contain certain reaſons for to move God to hear our petitions, or both. The words are found in Scripture, 1 *Chron.* 29. 11. And there uſed in form of a Doxology, and praiſing of God, which is a part of divine Worſhip, and ſometimes joyned with petition, and oftentimes concludes the

ſame;

ſame; and in this ſenſe it may be a part of prayer, and fit to be uſed when we depart out of his preſence, and take our leave with our heavenly Father.

Amen is made the concluſion, and by it we ſignifie our deſire, that God would hear us, and put his hand and ſeal to our petitions; and alſo our joynt conſent in our deſires with him, who is the mouth of the people praying together; which implies that we underſtand the prayers made, have attended to them and approve them, and by this word make them our prayers. Its oftentimes a word of confirmation, and then it ſignifies (ſo it is) ſometimes a word of petition, and then it ſignifies (ſo be it.)

Sect. 5.

The matter of all theſe petitions may be reduced into the form of a prayer in this manner.

1. O Almighty Lord, and in Chriſt Jeſus our moſt gracious Father, we thine unworthy Servants do here preſent our ſelves before the throne of Grace, and deſire in the firſt place, and above all things that thy name be hallowed, and thine eternal excellency and ſupream dominion being manifeſted more and more, both by thy bleſ-

ſed word and glorious works, we and all others may know thee to be God alone, who doeſt wonders, and glorifie thy name for ever, and give all glory, praiſe, and thanks to thee, tha ſo all Atheiſts, Idolaters, profane perſons, apoſtates, and rebellious wretches may be convinced or confounded

2. That thy name be the more hallowed, and we ſinful wretches eternally ſaved, let thy kingdom come; that Chriſt at thy right hand may powerfully and glorioufly reign, till all his enemies be made his footſtool. O let thy word and ſpirit ſo mightily prevail, that all Nations may be converted, ſubmit themſelves to Chriſt their Saviour, thy Church enlarged from Sea to Sea, and from the river to the worlds end, till the number of thy Saints be finiſhed, and made perfect, and thou mayeſt rule in our hearts, till ſin and the power of Satan be wholly and for ever deſtroyed. Raiſe up a continual ſupply of faithful and godly Miniſters, and good Kings and Magiſtrates, which may be Defenders of the Faith, and nurſing Fathers to thy Church, and pour down the gifts of thy Spirit in great plenty upon all fleſh: break in pieces the power of Satan, and all perſecuting enemies: let death the laſt enemy be deſtroyed; make

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all thy Saints immortal, and bleſs them with eternal joy and peace, that ſo they may ſing an eternal Hallelujah to thy name in the heaven of heavens, where there ſhall be no ſin, no ſorrow, no pain, but fulneſs of joy in thy preſence, and pleaſures for evermore at thy right hand.

3. That we may enjoy the privileges, and attain the eternal felicity of thy Kingdom, we deſire that *thy will may be done on earth as it is in heaven*; we do confeſs that by nature we are blind and ignorant, and have no power to do thy heavenly will. All our ſpiritual knowledge, wiſdom, and power of obedience is from thee our God, and the good ſpirit of Chriſt. Seeing therefore this is our condition as born of *Adam*, and brought up in a wicked world, and Chriſt hath given himſelf for us to redeem us from all iniquity, and purifie to himſelf a peculiar people zealous of good works; we beſeech thee open our eyes and enlighten our underſtanding, that we may more clearly know thy heavenly Laws; and ſanctifie our hearts more and more, that we may conſtantly and freely with joy and delight, obſerve all thy holy and bleſſed Laws. O raiſe up our thoughts and affections that we may ſeek that glorious and eternal eſtate which thou haſt prepared for thoſe

that love thee, and ſo renew our hearts that we may be zealous of thy glory, mortifie ſin, bring forth the fruits of thy Spirit, abound in good works, give good example unto others, make our calling and Election ſure, manifeſt that we are born from heaven, that ſo following the example of thy bleſſed Angels, and aiming at their perfection, may in the end be partakers of eternal bliſs together with them.

4. Whilſt in this vale of tears we ſeek thy Kingdom, and endeavour to do thy holy will; we have need of many earthly comforts, as food, and raiment, and ſuch things as without which we cannot live; we therefore pray thee *Give us this day our daily bread*; we acknowledge that we have neither life, nor health, nor a morſel of bread, nor any place where to lay our heads but from thee our heavenly Father. Be pleaſed therefore out of thy fatherly goodneſs to give us good government, peace, ſafety, ſeaſonable times, a comfortable and competent eſtate, and a quiet enjoyment of the ſame. If we ſhould ask for ſuperfluities, dainties, and abundance to ſpend them for to maintain our pride and ſenſual pleaſures, we confeſs it were juſt with thee not to hearken unto us, thou mighteſt juſtly deny them.

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But we are contented with food and raymente, and other neceſſaries, and ſeek them from thee, that we may without diſtraction ſeek thy heavenly kingdom. O pitty the ſick, the poor, the weak, the widow, and the fatherleſs, the ſtranger, and ſuch as are in want and oppreſſed. Feed the hungry, cloath the naked, deliver poor captives, and relieve thy perſecuted and diſtreſſed Saints. Theſe mercies thou haſt promiſed in order to our eternal happineſs, whilſt we are in this vale of tears, until we come to our abiding city, where we ſhall have no need of theſe things And we ſeek theſe at thy hands with hope to receive them, becauſe thou haſt promiſed them; yet we are reſolved, that howſoever thou ſhalt deal with us, we will ſubmit unto thy will and be contented.

5. O heavenly Father, though we ſhould do thy will alwayes, and from our heart in all things, yet we have often ſinned, and done evil in thy ſight, made our ſelves guilty and liable to eternal death; and have great need of thy mercy in Jeſus Chriſt: therefore we pray thee, *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* We do confeſs that both in the ſtate of nature and of grace we often offend thee, and tranſgreſs thy holy laws; and beſides

the guilt of the first sin, which lies heavy upon us, and our inbred corruption, we are guilty of many actual transgressions. And these have been committed, not only out of ignorance, or infirmity, or upon surprisal, or violence of temptation, but many of them against knowledge, and some of them are very hainous, and of a crimson die; some are publick, some private, some open, some secret: neither is this all, but we harden our hearts in them against the light of thy Gospel, the dictates of thy Spirit, thy patience and long-suffering, against thy mercies and deliverances, against thy chastisments, and many gracious invitations, against thy dearest love, and the bitter sufferings of our Saviour. And these are the more hainous, because committed by us who have received so many mercies, enjoyed for a long time so many powerful means of conversion, and have vowed better things. O how much hast thou done to convert us, and we are not converted! how miserable have we made our selves! what fearful punishments have we deserved! Oh take away these stony hearts of ours, give us hearts of flesh, and make us sensible of our sins, that we may loath our selves, and that our hearts may inwardly bleed, because we have offended thee so good a God. Remember

member thy tender mercies, the bitter ſufferings of our Saviour, and thy gracious promiſes in him unto poor ſinners. Shall he dye on earth, and plead his blood in heaven, and we confeſs our ſins, and yet not obtain mercy! O pity, ſpare, forgive, turn away thy wrath, caſt us not out of thy preſence, take not thy holy Spirit from us, deny us not the joy of thy ſalvation. And this mercy we deſire with the greater hope, becauſe we deſire to forſake our ſins, put our ſole and whole confidence in our bleſſed Saviour, and are willing to forgive, and be reconciled to ſuch as treſpaſs againſt our ſelves.

6. O Lord, thou knoweſt our frailty, the great danger of temptation, which is ſuch, that though we be ſanctified, and ſin paſt pardoned, yet we may fall into ſin again, and ſo contract new guilt; therefore we humbly beſeech thee, *Lead us not into temptation.* Satan is cruel, ſubtle, raging; temptations many times very violent: we live in a wicked world, which is full of ſnares; there is no time or place of abſolute ſafety. O therefore ſtrengthen our faith, arm us with thy compleat armour from heaven, ſupport us, aſſiſt us, watch over us continually, that we may ſtand firm againſt all aſſaults of the enemy, keep the faith, and being

ing watchful, and humbly depending upon thee our God, may obtain a final victory by the power of our blessed Saviour, who hath overcome the world, and triumphed over the powers and principalities of hell: Desert us not at any time, especially not in the day of fiery persecutions, bloody conflicts, and the hour of greatest tryal. Order all occurrences, and events by thy wise providence in such a manner, as that in greatest straits we may finde a way to escape; and though we cannot avoid alwayes the evil of afflictions, yet we may be delivered from the evil of sin: sanctifie all conditions both of prosperity and adversity unto us so, that Satan by them may not gain any advantage against us. Tread him shortly under our feet, and put an end to all our troubles, and hasten to give us eternal peace and safety. Lord hearken unto these our prayers, which we offer unto thee in the name of Jesus Christ; to whom with thee and thy Spirit, all praise, glory, honour, and thanks be given now and for evermore. *Amen.*

This prayer may be contracted into four words, yet retaining the principal matter; or more enlarged in the several heads; according to which, if we consider the mercies prayed for once received, we may compose

poſe a form of thankſgiving, and the ſame may be reduced to order, ſo as to render thanks for bleſſings and deliverances; which may be conſidered as publick of Church or ſtate, or private as of Congregations, Families, perſons: the bleſſings are either ſpiritual or temporal; the deliverances are ſo to; for they are from ſin, or guilt, or from temptation, or from the miſeries of this life. And here it is to be obſerved 1. That all the prayers in Scripture may be reduced to the ſeveral heads of this form, which, though it contracts the matter of prayer unto a few heads, diſpoſed in an excellent order, yet leaves it indifferent, whether we will begin our more general prayers with thankſgiving or petition; and in preſenting our petitions, whether we ſhall begin with ſupplication for bleſſings, or with deprecations for deliverance from evil. The principal thing is to pray to God alone with an upright heart in the name of Chriſt for ſuch things as God hath promiſed, that we may be accepted and heard.

Chap. 9.

Of Christs promise to the Apostles.

Sect. 1.

YOu heard before that there were two parts of the commission granted by Christ unto his Apostles; the first was a mandate to go to all Nations, to disciple them, to baptize them discipled, to teach them baptized to observe all his Commandments: the second a promise, of which I will now speak in a few words, and so conclude. And we must observe,

1. The reasons why Christ made this promise,

2. The words of the promise partly expressed here, partly *Mark* 16. 17, 18.

There were several reasons, which moved Christ to adde this promise: For 1. as the death of Christ did trouble them much, so did his departure; he must go and leave them behinde him: he was their deareſt Lord, whom they loved; he was their joy, their solace, their guide, and their protector, and to part with him went near their hearts. All this Christ understood; and therefore to comfort and revive their sinking spirit, that so, though he with-

withdraw his bodily preſence, yet they may be encouraged to go on with the work, he addes this promiſe, becauſe he would be preſent with them in another and more effectual way. 2. The work was very difficult, and ſeemed to be far above their power, and they ſhould be encountred with many fearful enemies, from whom they ſhould ſuffer very much: the devil and the world would oppoſe them with all their ſtrength: leſt therefore they ſhould be terrified, dejected, and deſpair, he lets them know he will be with them, not onely to ſtrengthen and aſſiſt them, but to preſerve them in the midſt of greateſt danger, and deliver them out of all their troubles. 3. They might doubt of the ſucceſs of their labours, and fear leſt their doctrine ſeeming to be new, and contrary to the received opinions both of Jew and Gentile, would not be received; he therefore promiſeth ſo to be with them, as that he would confirm it outwardly by glorious miracles, and make it effectual by the Holy Ghoſt to the end.

Sect. 2.

In the words (which are) *Loe I am with you alwayes unto the end of the world*, we may conſider,

1. The

1. The perſon to whom this promiſe is made.
2. The perſon promiſing.
3. The thing promiſed.

1. The perſons to whom this promiſe is made, are firſt the Apoſtles; for to whom the commiſſion is granted, to them the promiſe is made; and theſe are eaſily known to be all ſuch as Chriſt intended to truſt with the diſpenſation of Word and Sacraments. Theſe were of two ſorts, 1. Extraordinary. 2. Ordinary. The extraordinary are the Apoſtles, to whom the promiſe was made immediately and principally; for their place was high and extraordinary, their power great, and of large extent, their work very difficult, their ſufferings grievous, their enemies many, potent, cruel: theſe muſt lay the foundation, and plant the Chriſtian Church in all Nations, confirm the doctrine of the Goſpel preached by them with many ſigns, wonders, and gifts of the Holy Ghoſt; they muſt be infallible in word and writing, and leave their doctrine upon record to be a rule of doctrine, faith, and life unto the worlds end: yet theſe muſt die, and when they had finiſhed the great work, leave the world, and the Church which they had planted muſt continue, and muſt have her paſtours and teach-

teachers, who muſt diſpenſe both Word and Sacraments, in the generations following, till time ſhall be no more: Therefore the promiſe muſt be underſtood as made to all their lawful ſucceſſors in the Miniſtry, till the number of Gods Saints be made up: for what can thoſe do, except Chriſt in their ſucceſſive generations be with them? how ſhould they go through with the great work without him? His preſence therefore was neceſſary unto them alſo; without this promiſe, both made and performed unto them, their Miniſtry cannot be ſucceſsful and effectual, for the converſion, edification, and ſalvation of the Church: yet here we muſt obſerve, that though Chriſt promiſe his extraordinary preſence to the Apoſtles, yet his ordinary preſence will be ſufficient for their ſucceſſours.

Sect. 3.

The perſon who made this promiſe was Chriſt; otherwiſe, the promiſe of man or Angel had been to no purpoſe: he that had all power in heaven and earth, and had given the four fold mandate, did give the promiſe, and he was onely fit to do it; for there can be no doubt either of his fidelity or power; as he was able, ſo he was reſolved

ved to make good what he had ſaid, and his word was his deed, and will be ſo unto the end. He, and he alone could procure the Spirit, and ſend him down from heaven; the Angels were at his command, all creatures at his beck; and as he had begun, ſo he was reſolved to finiſh the work of mans ſalvation: This his purpoſe he might have concealed, or reſerved to himſelf a liberty; yet he was willing to promiſe, and by a promiſe not onely to ſignifie his mind, that they might know it to their comfort, but alſo to binde himſelf unto them; And now he cannot go back. This promiſe is a ground of unſpeakable comfort and encouragement to all faithful Miniſters, and doth aſſure us the Church ſhall continue to the worlds end.

Sect. 4.

The third thing to be conſidered is the thing promiſed, and that is Chriſts certain preſence with them to the worlds end; where we have

1. His preſence.
2. The continuance.
3. The certainty of it.

1. His preſence is ſignified in theſe words, *I am with you*, which implies, that he

he will not be againſt them, nor will he be abſent from them; for there are enemies who are againſt us, and there are friends which are abſent and far from us; but Chriſt will not be an enemy, or a friend at diſtance. 2. Its Chriſt that will be preſent, *I will be with you*, and that's more then if all men and Angels ſhould be for us, and ever preſent with us. 3. This preſence is not bodily, for Chriſt was juſtly after this promiſe taken up into heaven bodily, and the heavens muſt contain him till the reſtitution of all things. 4. Its a ſpiritual preſence, and the ſame far more excellent then that of his body: for though a body may at ſeveral times be preſent in many places, yet it cannot be preſent in more places then one at one time: but Chriſt by his Spirit might be with them in all places, at all times; for he promiſed before his death and paſſion to ſend the Comforter, which ſhould comfort their hearts in his abſence, teach them, and lead them into all truth: and upon Pentecoſt he ſent down this Spirit upon the Apoſtles, which hath continued, and will continue in the Church for ever. 3. This is not a bare or meer preſence, for ſo this Spirit is preſent in all places at all times; neither is it a preſence with ſome general power: for ſo he is with all things

to preſerve them: But its a ſpecial preſence with a ſpecial active power, for ſpiritual ends to produce ſpiritual and ſupernatural effects. It is a preſence not onely to comfort, ſtrengthen, aſſiſt and deliver them, but alſo a powerful preſence to make their miniſtry effectual for the eternal ſalvation of mens ſouls. This Holy Ghoſt deſcended and reſted upon Chriſt, when he was ready to preach the Goſpel, and execute publickly his offices. When he firſt ſent theſe Apoſtles, he gave them the gifts of this Spirit. After his reſurrection he breathed on them ſaying, *Receive ye the Holy Ghoſt*, commanded them to ſtay at *Jeruſalem*, and wait for this Spirit; upon the day of Pentecoſt, as before, this Spirit came upon them. By this Spirit all the members of the Church are ſanctified, the Miniſters qualified, the Word and Sacraments made effectual, and ſentence of the Church ſo valid, and of ſuch mighty Force. Take away this ſpirit, you take away the life and ſoul of the Church, the power of the Miniſtry, the efficacy of Word and Sacraments, and without it all the preaching, praying, and other works of the Miniſtry will not be able to convert or comfort one ſoul. Its ſaid, *I will be with you*, that is, with you mine Apoſtles, and your ſucceſſors in the Miniſtry, to aſſiſt,

and bleſs, and guide you in the diſcharge of your truſt, and execution of your office. Diſpenſe you the Word and Sacraments, and by the faithful obſervance of my mandate endeavour to ſave poor ſouls, and in that work I am with you, no wayes elſe; ſo that ſuch as are moſt faithful and diligent, are moſt certain of his gracious preſence. Here is no promiſe made unto any particular Church or Miniſters more then to others; here is no expreſſe mention or intimation of the Biſhop or Church of *Rome*, or *Jeruſalem*, or *Antioch*, or *Conſtantinople*. The promiſe is made to the Church in general and the Miniſters, eſpecially to ſuch as are moſt faithful in their place and office.

Sect. 5.

This is the preſence: the continuance of this preſence is the ſecond thing obſerved, and is expreſſed in two words.

1. Alwayes, or every day.
2. To the worlds end.

1. Alwayes ſignifies that there ſhall be no intermiſſion or interruption of Chriſts preſence and aſſiſtance. He will not abſent himſelf, or neglect them, or deſert them for a day; ſo that they ſhall never have any

cause to complain, or say, Where is my Saviour now? whither is he gone? why hath he forsaken me? There may be sad and woful times, wherein Christ may seem to hide his face, and to have forgotten them for a certain time; yet even then Christ is with them and his faithful Ministers, though he doth not appear, and instantly manifest himself. He must be with them alwayes, or else he breaks his promise, and that he will never do: Let us therefore do our duty alwayes, and Christ will be alwayes with us.

2. He will be with us to the worlds end; this may be a longer, this may be a shorter time: Some understand the last period, and end of that present generation, the destruction of *Jerusalem*, and the death of the Apostles: and the reason of this opinion may be because some take the promise to be personal, and to be made onely to the Apostles for their lives; yet this is rather a conceit then any solid well grounded truth, especially seeing the end of the world in other places signifies either a far longer time then the life of a mortal man on earth, unto the consummation of the creatures, and to all eternity. So the person or the time of the final judgement, when the world shall be no more, but Christ shall raise the dead, deliver up the kingdom to the Father, and

God

God ſhall be all in all; for when the number of Gods Saints is finiſhed, there will be no need of Word or Sacraments, or Miniſters, and then this promiſe is performed to the full. But whilſt theſe continue, as they ſhall continue to the end, Chriſt is bound, and will certainly be with them, that he may make his redemption effectual by them in the converſion and ſalvation of poor ſinners.

3. The certainty of this perpetual preſence ſeems to be implyed in the note of attention (*Loe*) and in the verb of the preſent tenſe; for Chriſt doth not ſay (I will be) but (I am) with you: for nothing is more certain then that which is preſent. Beſides, ſome Copies have (*Amen*) added, which is a ſtrong confirmation of the promiſe. But this certainly doth chiefly depend upon the power and fidelity of Chriſt, who hath made the promiſe, and hath kept it in all times unto this day: And the particle (*Loe*) doth require as their, ſo our ſpecial attention, and ſerious conſideration, both of the perſon promiſing, and the thing promiſed, that they might be fully aſſured of performance to the utmoſt. By vertue of this promiſe it is come to paſs, that in the midſt of the tumults and confuſions of the world, and after the ruine of ſo many

glo-

glorious kingdoms, of ſo many potent Empires, and of ſo many flouriſhing Churches of particular Nations; yet an univerſal Church with Word, Sacraments, and Miniſtry, do continue to this day, and the gates of hell could never yet prevail againſt it: ſo that we may take up the words of the Pſalmiſt, *Come, behold the works of the Lord, what deſolations he hath made in the earth; the Lord of Hoſts is with us, the God of Jacob is our refuge: for this God is our God, for ever and ever, he will be our guide unto death.* Amen.

FINIS.

A SHORT and EASIE METHOD With the DEISTS; OR, Thoſe who deny the ESSENCE of GOD: WHEREIN,

The TRUTH of the CHRISTIAN RELIGION is Demonſtrated, by ſuch *Rules* as ſtand upon the Conviction of our *Outward Senſes*, and which are incompatible with the *Fabulous Hiſtories* of the *Heathen Deities*, the Deluſions of *Mahomet*, or any other *Impoſture* whatſoever.

Licenſed according to Otder.

In a Letter to a FRIEND.

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